

The Brooklyn Jewish Center Review

February, 1946

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JEWS WANT TO GO?

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NEWS OF THE MONTH

THE BEST IN EDUCATION

As THE most important institution of its kind in the country, the Brooklyn Jewish Center is entitled to the best in education. And so is the community it serves.

We will get the best in education when the new Educational Institute is built. It will eliminate the lack of adequate facilities from which the Center's educational departments are suffering, and permit the enrollment of the hundreds of children who are now denied the advantage of a Jewish education.

\$250,000 is needed for the building fund. We know every Center member will want to do his share to raise this money. The cause is one of the finest for which the Center has striven in its long history of high endeavor.

You will eventually do your share. Please do it now and speed the work.



BROOKLYN JEWISH CENTER REVIEW

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EDUCATION BELONGS TO EVERYONE

THE fact of discrimination against the entry into colleges and professional schools by members of minority races and religions in New York State has long been recognized. No one has justified the practice but, at the same time, no one has done anything to eradicate it—until now. That it could exist at all in a State whose population is the most varied in the Union and whose pre-eminent position in the country is due so largely to the energies of many stocks is an anomaly which should long ago have been eradicated.

We are gratified to note that the situation no longer goes unnoticed and that measures which bid fair to become effective have been proposed to cure this evil.

Minority leader Irwin Steingut, of the State Assembly, and Senator Mahoney, have jointly introduced into the two houses of the State Legislature a bill to establish a State University, the support and management of which shall be a government program. The bills proposed the expenditure of \$50,000,000.00 of State funds for this purpose. The money will provide the physical plant necessary for the university, whose size and facilities will be commensurate with the needs of our student population. It will enable the assembling of a faculty worthy of such an institution. The law will guarantee equal opportunity for academic and professional training to all applicants otherwise qualified by preliminary education.

It is difficult to understand how anyone can be in opposition to such project. Even if the problem of discrimination did not exist, it would still be necessary and proper that New York State should maintain its own State University. Indeed, it is remarkable that New York should for so long have remained one of the few major states in the country which does

not have its own university.

It has long been recognized that a State University is the proper capstone to the structure of any educational system, and the lack of such in New York should have been supplied long since. The fact of discrimination makes that which would otherwise be fitting now imperative.

There is opposition to the Steingut-Mahoney Bill. But it is an opposition which is reduced to covert expression, since an open statement of opposition would brand the discriminators in a fashion which even they cannot afford. The time-worn legislative mechanism for blunting the degree of public insistence—the establishment of a committee to inquire—has been proposed. It is to be hoped that no committees will be appointed. There is nothing which needs be inquired into. The statistics on discrimination, particularly in medical schools, are collated and available, and they are self-demonstrating.

We would not only urge the enactment of the Steingut-Mahoney Bill into law, but would press a further suggestion. The State University should be established immediately in the present, and liberally supported in the future. It should be built into the finest educational institution in the country. Its faculty should be men of prominent status. That, however, is only one phase of the fight against discrimination. The colleges and universities which discriminate should be penalized. They enjoy substantial State aid in the form of tax exemption. A full and open inquiry into their practices should be held to the end that the fact of unworthy attitude should be completely exposed to public knowledge. Then they should be deprived of the benefits of tax exemption. Certainly, it

is an unanswerable proposition that any institution which assumes to be defined as a source of education is guilty of the rankst hypocrisy when it violates the first principal of education that no man or woman shall be refused that boon which is property of all mankind. The ideas which colleges teach and the knowledge which they disseminate have been born out of the brains and genius of men and women of all races and religions and should inure to the benefit of mankind regardless of distinction.

The enactment of the Steingut-Mahoney Bill will be a signal victory in the struggle for true Americanism. We commend these legislators and urge them to continue unremittingly in the effort to free New York State from the stigma represented by this particular nasty manifestation of un-Americanism. In the last analysis, there is but a physical difference between the German Nazi burning of the books and the American Nazi refusal of educational opportunity. The mental attitude is the same. Neither has a place anywhere in America and certainly not in New York State.

—WILLIAM I. SIEGEL

An Unprecedented Campaign

THE unprecedented need for overseas relief made it imperative that the United Jewish Appeal launch this year a campaign to raise one hundred million dollars. The sponsors of the drive will comprise the Joint Distribution Committee, the United Palestine Appeal and the National Refugee Service.

It will require great self-sacrifice and tremendous energy on the part of American Jewry to bring success to this effort. If the result of the recent campaign of the Federation of Jewish Philanthropies is any indication, we may expect that the amount so sorely needed by overseas sufferers will be raised.

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"JUST BETWEEN OURSELVES"

"ביןנו לביןנו"

An Intimate Chat Between Rabbi and Reader

A Word To Those Who Complain About Drives

ONE of the frequent complaints that come to the ears of anyone active in Jewish communal life is, "Oh, there are so many drives and campaigns for funds. You give us no rest. Before one campaign is completed, another begins."

No one will deny that is true. But no one who is even a little acquainted with Jewish life today will admit the validity of the complaint. We are living in abnormal times, and Jewish life, unfortunately, is doubly abnormal. The tragedy which has befallen all of European Jewry is unprecedented even in our tragic history, and the needs of our people stagger the imagination. In a famous dialogue, recorded in the Talmud, between King David and his advisors, at a time of a severe depression, they not only plead: "Thy people need sustenance," but they also add: "A handful does not satisfy the lion, nor can a pit be filled with its own earth." Whatever is done is but a pittance in comparison with the actual needs.

There are lives of a million and a half Jews—starved and naked—that must be saved. It is not only bread and a garment that have to be provided—their spiritual, their cultural needs have to be met, their communal life has to be restored.

And while this stupendous task must be achieved, there is at the same time the need of the new life which is being fashioned in Palestine, and above all the need of providing for the possibilities of bringing into Palestine all who want to and all who can, come to that land.

And then there are the needs of Jewish life here in our own country. Again, the demands are many because the needs are many. We have to provide for those in want; we must think of raising a new generation in a knowledge of Jewish values, and of developing the religious and cultural life of the Jews here, if

they are to assume the role which history has forced upon them.

Of course, there are many campaigns and many drives. No one is happy about the constant appeals that must be made. But the fault is not with the drives but with the tragedy of the abnormality of Jewish life. And the tragedy is intensified because, alas, so many are deaf to all appeals, and the burden of the responsibility is borne by only a part of the community.

In a beautiful prayer which a Rabbi of the Talmud uttered, he pleads: *Tzorche Amcho Yisroel Merubim*, "The needs of Thy people are so many!" These words should be drilled into the minds of every Jew. Our needs are so many and so urgent! But the Rabbi, in his prayer, adds: *V'daatom Ketzoro*, "And their minds are confused!" The Rabbi thought of those in distress, of those whose minds were too troubled to express their wants. Alas, we may use these words to describe those whose ears are deaf to the needs of their people. Their minds are narrow, their thoughts self-centered. Despite the vastness of our people's needs, these needs could be met if our minds were larger, if our vision were broader, and if our hearts were warmer and our Jewish consciousness were more awake.

Let us stop complaining at the demands that are made upon us. Let us rather begin to understand that as much as we are asked to do, it is not half as much as ought to be done, as must be done. The old Rabbi's prayer has greater validity today than ever before. *Tzorche Amcho Yisroel Merubim!* Let us do our part to see that this prayer is answered.

Israel H. Levinthal

GERMAN COURTS MAY TRY NAZI CRIMINALS

THE trial of thousands of lesser Nazi criminals in the American zone of Germany may be turned over to the re-established German courts, according to an agreement reached between the offices of the U. S. chief war crimes counsel and the Judge Advocate General of the Army. The agreement has been turned over to the American Military Government for final action.

Observers here believe that this may mean that tens of thousands of German war criminals would escape prosecution, but it is pointed out that two German cities have already taken the lead in punishing their own criminals. Aschaffenburg has decided to bring its Nazis to trial as responsible for the destruction of the Jewish community while the city of Bamberg will bring action against at least six Nazis for the looting and firing of the Jewish synagogue in that community and for atrocities committed against Jews.

In Nuremberg the city itself will indict the Nazi Party district leader, Zahnson, and other Nazi leaders accused of organizing, on orders from Bayreuth, "spontaneous public action" against the Jews following the slaying in Paris of von Rath, a Nazi diplomat, by a Jewish refugee. On the night of November 9, 1938 they led a group to the local synagogue, removed the silver ritual pieces and set fire to the structure. They also beat up a number of Jews.

In Bamberg the Jews were forced at that time to pay for the removal of the stones from the site where the synagogue had stood, but the removal was only partially completed. Frau Betty Wagner, a Bamberg jeweler, saved the ritual pieces which she had been ordered to smelt down. They have now been returned to the six Jews surviving of the Bamberg community. The Nazis responsible, who are now in American custody, will be brought to trial in about three months.

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French Zionists will plant six million olive trees in Palestine in memory of the six million Jews of Europe murdered by the Germans. The forest will be called "Forest of the Six Millions of Jews—Victims of German Barbarism."

—La Voix Sioniste, Paris

THE Jewish press is filled with hasty comments on the future of the Jews in liberated Europe; sensationalism, callousness, or political fanaticism often produce statements not as carefully and cautiously written as they ought to be, in view of the indescribable plight of the *dramatis personae*. It is fairly easy to demand the "exodus of the Jews from Europe," or the opposite, the "readjustment of the Jews to changed conditions," when your typewriter is placed on a fine oak desk, when you have three square meals per day, and a chance to relax in a movie when you are tired of writing. It would be an entirely different matter if you had to write the same essay in a corner of an overcrowded hut in a filthy Bavarian camp for displaced persons, or even in an unheated, poorly furnished apartment in Paris . . .

Led by such considerations, I shall let the facts speak for themselves, facts I obtained from serious, reliable reports, as well as from talks with friends who visited post-war Europe. Briefly, these are the appalling facts. Of Europe's nine and a half million Jews (1939) almost six million have died of starvation or disease or have been exterminated by the Nazis and their satellites during the Second World War. In such countries as were either not invaded by the Nazis (like Great Britain and Northern Ireland), or managed to keep out of the conflict (European Turkey, Switzerland, Sweden, Eire, Liechtenstein), about 430,000 Jews survived the holocaust (excluding the refugees who found temporary shelter in these countries). In the twelve years' period of Nazism more than 400,000 European Jews escaped to the United States and Palestine, where the vast majority will remain permanently, while small numbers of refugees found permanent homes in Latin America, South Africa, Australia and New Zealand. As for the Jewish survivors in the countries that had been invaded, partly or completely, by the Nazis, these are the latest figures

A Refugee Author Examines a Problem That Has Aroused an Acute Controversy

WHERE DO THE EUROPEAN JEWS WANT TO GO?

By ALFRED WERNER

(according to "Balance Sheet of Extermination," by Jacob Lestchinsky, New York, 1946):

Country	Number of Jews after Liberation
Poland	60,000-70,000
Roumania	300,000-320,000
Germany	6,000
Hungary	200,000
Czechoslovakia ..	30,000-35,000
France	170,000-180,000
Austria	5,000
Holland	25,000
Yugoslavia	9,000
Greece	16,000
Belgium	30,000-35,000
Italy	35,000
Bulgaria	40,000
Denmark	5,000-6,000
Luxembourg	500
Norway	700
Lithuania	2,000-3,000
Latvia	1,000
Estonia	500
Soviet Union (all)	1,800,000

(Not included are the displaced persons in German, Austrian, Italian and Czechoslovakian camps, numbering 100-150,000 persons.)

The large Polish Republic, which, in 1939, had 3,300,000 Jews, one out of ten Poles being a Jew, has now fewer Jews than, say, the city of Baltimore alone. Lithuania, which was a center of Jewish learning—it had a Hebrew Teachers' Seminary, several famous Talmudic academies, noted theaters, cultural societies and periodicals—has now only a handful of starved, penniless survivors. Germany, which produced some of the most famous Jews in modern history, can be written off completely.

In 1937 there were, in addition to Poland and the Soviet Union, no fewer than eight countries with a Jewish population exceeding 100,000; in 1946, this number has been reduced to two. In 1937 Europe had seven large *kehillot*, each of which comprised more than 100,000

souls; in 1946, there is not even one! That destruction of the major communities is of far-reaching importance, as far as the survival of Jews and Judaism on the continent is concerned, for Jews are, in general, city-dwellers. The aforementioned study by Lestchinsky shows this aspect of the European Jewish tragedy with unmistakable clarity:

Jews in Germany and Austria	1933	1945
Vienna	178,039	5,000
Berlin	160,564	6,000
Frankfort	20,202	450
Cologne	14,816	100
Leipzig	11,564	15
Munich	9,006	600
Jews in Poland	1931	1945
Warsaw	352,559	6,000
Lodz	202,497	19,882
Cracow	56,515	4,552
Lublin	38,937	2,342
Czestochova	25,588	2,462
Radom	25,159	959

Those disheartening figures do not tell the whole story. It must be remembered that European Jewry suffered a material loss amounting to approximately 8.5 billion dollars. It is estimated that the Jews in Nazi-occupied Europe (excluding Soviet Russia) lost about one million business, professional and industrial establishments. While the survivors in some cases regained their property, in other cases their houses or factories had been bombed out of existence, or the present owner, claiming that he had "paid" (usually a nominal price only) for the object in question, refused to return it to the lawful owner.

Nearly all of the survivors are underfed, and many are weakened to such an extent that, in an epidemic, they would die like flies. Besides, there are very few Jewish children left in liberated Europe; that means, there will be few marriages

and few births in the decades to come, while the mortality figure will be higher than ever before, excepting the era of Hitlerism. In Poland, for instance, only 5,000 Jewish children are left, about 6% of the total Jewish population, whereas before the war the children comprised nearly one-third of Polish Jewry.

The effect the war had upon the minds of the Jewish civilians must be considered. In some cases the inhuman persecution increased their courage, their loyalty to fellow-sufferers, their solidarity as Jews; but in other cases it awakened the bad instincts of the hunted ones. To escape from the death chambers, an enormous shrewdness, usually coupled with callousness, was required. Some Jews saved their lives at the expense of others. There are great heroes among the survivors, but also some doubtful elements. Many of the best people—including writers, scholars, musicians, rabbis—died at Maidanek and Auschwitz, at Belsen and Theresienstadt, not only because they were not physically strong enough to endure the ordeal, but also because they refused to play ball with their henchmen. Today, European Jewry—with a few exceptions—has no great leaders whose genius would help them find a way out of the catastrophe; Chief Rabbi Leo Baeck, formerly of Berlin, is one of the few great spokesmen left to continental Jewry.

This is the condition of Jewry in liberated Europe. How are the non-Jews in Europe reacting to the plight of their Jewish fellow-citizens? The answer is this: In each country differently. The Jews were not the only ones who suffered in this war. 8.3% of the Poles, 11% of the Yugoslavs, 11.4% of the Russians were wiped out. Half of Europe lies in shambles, and there is lack of food, clothes, fuel and housing nearly everywhere between Biarritz and Stalingrad. In any event, anti-Semitism is no real danger in such countries as France, Belgium, Holland and Italy, where even the Nazis were unable to inoculate the civilian population with the virus of racial hatred. During the war, French, Belgian, Dutch and Italian civilians courageously saved many Jewish lives, and many Jews joined there the Underground, working against the Nazis. There were occasional outbursts of intolerance in connection with the restoration of Jewish-

owned property, but the democratic governments of these countries saw to it that the troublemakers were punished.

There has never been any substantial anti-Semitism in Northern Europe. The king of Denmark defended his Jewish subjects against the Nazis as long as possible, and when the Gestapo intended to arrest all Jews, they were forewarned in time and enabled to flee to Sweden. Even Finland, though an ally of Germany, refused to adopt any measures against its Jewry and the refugees who had found an asylum there.

In Greece, Yugoslavia and Bulgaria there never existed any serious "Jewish problem." In Czechoslovakia, a peculiar situation exists. While the Prague Government adheres to its truly democratic tradition, and while the Czechs, in gen-

A RABBI SPEAKS

By ORIAN DePLEDGE

HIS heritage is ancient and sublime,
His eyes reflect an old Hebraic soul,
His voice is vibrant with Mosaic zeal,
Incredible hands speak their philosophy;
In each impetuous gesture dwells a sermon,

His spoken words are poignant, fire-dis-
tilled,

And fling their sparks into the dullest
brain,

Igniting thought in its strange crucible.
He speaks a language pleasant to all
ears—

No canting dialect is smoldering there,
His every word and phrase, inevitable,
Each syllable is pregnant with a truth;
A tinge of wit blends with solemnity . . .
But now the air devoid of virile tone,
Too soon, you leave the temple atmos-
phere.

eral, behave decently to the returning Jews, the German poison is still coursing in Slovak veins, partly due to reactionary Polish Irredentists who penetrated into Slovakia, distributed inflammatory anti-Jewish and anti-Soviet literature and incited the population to anti-Semitic riots. However, the government took drastic steps to prevent the reoccurrence of hoodliganism.

The story of Poland, Roumania and Hungary is different. While these countries, now under the influence of the Soviet Union, have progressive governments

which outlawed anti-Semitism, and while war criminals and collaborators are punished more severely than in Western Europe, considerable sections of the population still follow the old anti-Semitic slogans. This is particularly true of Poland, where the outlawed, notoriously anti-Semitic parties, the Endeks and Naras, attack Jews and Leftists in order to cause trouble for the legitimate Warsaw government.

Although the Jews in Poland constitute only three per cent of their pre-war strength, and although the government endeavors to protect them, their future is darker than ever before. It is, therefore, not surprising that thousands of Polish Jews are fleeing westwards, especially into the American-held part of Germany, with the desire to continue their journey in order to reach some overseas country, especially Palestine.

Chief Rabbi Baeck summed up the situation of the Jews in Germany as follows: "There are a few thousand Jews in Germany today: some who stayed there as fathers and mothers of partly Jewish children, some who have been concealed there, and others who have returned there since the day of liberation. Those who have returned to Germany are largely partners of mixed marriages who had in fact no wish to return to Germany, but rather to their families. There are also among them some who still hope to rescue a few remnants of their possessions, and even some who sought a place there where they might rest, since no other place seemed open to them. But so far as it is possible to see today, and from the Jewish viewpoint, they form a dying group. It is most unlikely that a new chapter of Jewish history can issue from these people."

The attitude of the German people towards the Jews is ambiguous and puzzling. On the one hand, the newspapers print articles in praise of Heine and Stefan Zweig, orchestras play Mendelssohn and Mahler, and Adolf Hitler Streets are renamed Rathenau Streets; yet the population, in general, still fails to regret the atrocities committed under the Nazi regime, and "Werewolves" are known to have murdered several Jewish youngsters. In Austria—this writer's native country—the situation is equally confusing. True, a street was named for the late

[Continued on page 26]

IN France, perhaps more than in most countries, the literary life was so nationalized, so much an inherent element of the French way of life, that it was difficult, if not sometimes invidious, to single out the French Jewish writer *per se* and isolate him, for analytical purposes only, from his indigenous background.

Albert Cohen is French of the French and at the same time, in his rooted spirit and his outlook, fundamentally Jewish. He has devoted himself to the exposition and the dissection, in a sympathetic way, of the Jew against the French and, more widely, the cosmopolitan scene. He has been, if not prolific, certainly distinguished in all that he has undertaken—both in prose and verse.

As editor of *La Revue Juive*, in spite of its short-lived survival of only three issues in 1925, Cohen impressed himself on the French Jewish public.

La Revue Juive outlined an international character in its policies, its contents, and its circulation. Associated with Albert Cohen was Georg Brandes, the Jewish litterateur of Denmark, Sigmund Freud, Albert Einstein, Dr. Weizmann, and a number of notable French Jewish writers. The *Revue* proclaimed, as its manifesto, its awareness of the Jewish heritage, its conviction that the Jews belong to a race whose spiritual work was not yet done and who had a rousing task ahead of it. Again and again, in the short span of the publication's brief but brilliant existence, this faith in the Jews and their destiny was reiterated by the editor. Jewry, said Albert Cohen, would now have an opportunity to examine its conscience, to select, from the mass of Hebraic traditions, what should continue to live kinetically and to discard whatever need not survive. It would be, in a sense, a Jewish Renaissance, in which would be marked the hopes and the patience of Israel returning to Israel.

Albert Cohen brought together distinguished contributors, writing on vital subjects. A foreword by Einstein. A poem by Max Jacob. An article by André Spire on Henri Franck. A piece by Pierre Benoît, the well-known novelist of *L'Atlantide* and, in a more Jewish sense, the Zionist novels. Freud writes on a psychological problem. Jacques de Lacretelle elucidates on his Jewish novel, *Silbermann*. There are notes on Jewish glo-

"Hearken, My People, I Have Beheld You!" Cried Cohen, and This Was the Theme of His Work

ALBERT COHEN—FRENCH EXPONENT OF JUDAISM

By HARRY E. WEDECK

I come toward you
My people without courage

Hearken
I shall give you the real sorrows
I shall give you the age-old pride
Israel who made God your Chosen
One

My laughter and my anger shall
sweep away the rotting flesh
And that bent back will rise
And your new blood will burn men
My people

Jews
I am your fearful eyes
The tone throughout the entire series
of poems is exalted, boiling with passion
and packed with the history of a people.
Take the picture of the Passover Festival:

At the ancient festival
I loved you
Brethren in slavery

My hearty friends
At the ancient festival
You sang with renewed joy
You sang the triumphant exodus

Seated on your cushions
Proudly reclining
You recounted your joys
You recounted your pleasures as a
free people

You celebrate
You eat the unleavened bread
The bitter herbs
And the fatted lamb of freedom

You quaff the wine of bliss
And you exclaim
This year we sing in a foreign land
And next year verily
A free people in Jerusalem

bal affairs, book reviews, and a chronicle of Zionist doings. Albert Cohen is constantly present, in encouragements, memoranda, and other contributions. His *Canticle of Zion* is a moving, lyrical achievement, splashed with high emotion and a deep Jewishness.

Paroles Juives—"Jewish Utterances," is Cohen's chief poetic output. It was published in 1921, in Geneva and Paris—a slim volume, but quickened with fire and fury and clamorous paeans, loud hosannas, exhortations and appeals. It is all Jewish, all taut spirit, all deep-rootedly Israelitish. In style, in the form of the *vers libres*, the poems coincide with André Spire's sweeping rhythmic lines. In subject matter, too, they naturally often synchronize with Spire's *Poèmes Juifs*. The dedication is significant:

For my Jewish Brethren
And for those Christian Brethren
Who shall see the love in my words
Cohen opens with high tension:

Hearken
My people
My people
I have beheld you
You have taught me
Hearken what you have taught me
My people

He lays bare their terrors and their secret fears, lacerates their pride and bemoans their perpetual agonies:

And I went forth to the common
herd
Toward the saddened herd
Toward the prideful herd
Toward my people the Jews . . .

And I feel in my flesh the feel of my
race
And I cry for joy
And I sing

Hearken
My words are uncouth
My words are sad
My words are sharp

There is irony and wistfulness and the crumbling of long hopes in these lines. And the tragedy is that in every generation of the Jewish martyrdom they hold true. Bitterly Cohen concludes:

And you do not smile at each passing
year

Obstinate people
Stout-hearted people

There is a vibrant piece on a synagogue, and another that rises, Byronic, in a crescendo of historical turbulence, calling down the Assyrians and the dead empires of the East and the ancient might of Israel's foes, and the pitifulness of human boasting—like that of Ozymandias, who challenged posterity to look on his works, that lay in brittle dusty ruins.

There are brief, biting couplets with the sting of Martial in them, and long overflowing oceans of resounding wails and antique laments tinged faintly with a hopeful gleam. Again, there is the Address to a Christian, that immediately recalls Spire's similar poem:

You speak
You speak far too much
Christian

Speak not of my people
Admire not my people
Sully not my people
My people of saints
My Chosen People

Continuously, the same theme breaks through, revealing the attitudes of non-Jews, scorn and misunderstanding and the Jews, on the other hand, marching on their haughty, hieratic way.

There is an apostrophe to the God of Abraham, tremulantly chanting the praises of Isaac's God as well, and loaded with Biblical echoes, imagery, and phraseology—recalling, in their lushness of simile and wording, the very Songs of Solomon; weighted, too, with hints and undertones and recriminations, alternating with exaltation. Again, Cohen can turn to fleshly detail:

I hated your abominations
I hated your angelic nudities

The pagans are not far off, Catullus in particular, and that mediaeval Catullus, Ioannes Secundus, who chanted, in his Basia, in a like vein, but in reverse. The heat and fever now spent, Cohen ends on a quieter but no less intense note:

Israel

Awake
And seek in those hovels
Seek
Seek that there may arise for you
Seek your Messiah

In prose, Albert Cohen's prime achievement in his novel "Solal," published in 1933. It was translated into English and made a *succès d'estime* when it appeared. "Solal" is important for a number of reasons. It marks a new departure in its unique locale—the Greek Islands of the Ionian Sea, where remnants of Sephardic Jews, exiles from persecuted countries, and other wanderers had settled with their antique ways against a fresh scene. The lonely Aegean Islands spring into life, and the remarkably swift adapta-

bilities of the Jews are brought into close view. "Solal" is also unique for its characterizations—highly original, memorable for their clamant ways, their turn of speech, their personal mannerisms, their emotional and social freshness. It is finally unique in its plant treatment of an old theme—the Jew in contact with his non-Jewish surroundings and his restless reactions. There is a host of rare characters—Uncle Saltiel himself, Solal, Adrienne, peasants and petty traders and men about town; Jewish scenes set off by quaint traditional rites and Greek backgrounds; changing from the Islands to Switzerland and to Paris; the whole described with relish and illuminating sympathy.

SYNAGOGUE ATTENDANCE AND THE SABBATH

IN response to many requests, and with a sense of deep concern, the Synagogue Council of America, representing the Orthodox, Conservative and Reform branches of Jewish life in this country, issues this call to all Jews. This call summons the Jew to a renewed dedication to the Sabbath and the Synagogue in order to strengthen the spiritual roots of our people, to refine and ennoble the Jewish home, and to uplift our communal life by restoring the sanctity and dignity of Jewish life.

This is both a protest and warning directed to those who yield to the abandonment of our two greatest spiritual possessions, hallowed by age-long observance—the Synagogue and the Sabbath.

The Synagogue is the mainstay of Judaism and Jewish communal life. To the individual it has been a refuge of comfort in times of sorrow, a haven of brotherliness in times of joy, and a center of inspiration and enlightenment at all times. To the community it is the place where Israel has found the moral purpose of life through communion with God. It is the soul of the body of Israel. It has served as our central sanctuary, as a Jerusalem in exile, throughout the millennia of our dispersion. In it the Jewish people have found expression of their highest religious and poetic genius. It has been the religious, social, educational and philanthropic agency of our people. It is

the institution that can and must give American Jewry ennobled spiritual, intellectual and moral fiber.

The Sabbath is one of the priceless contributions of the Jew to our civilization. It is the symbol of man's freedom from the slavery of labor, from the subjugation of our minds and spirits to our material needs. Its unique importance in Jewish tradition is attested to by its inclusion in the Decalogue, the fundamental law of all religion, "Remember the Sabbath day and keep it holy." No wonder that the Sabbath is connected with our liberation from the bondage of Egypt. Indeed, as Achad Haam tells us, "One can say without exaggeration that, more than Israel has kept the Sabbath, the Sabbath has preserved Israel."

The Sabbath Day is holy and it must be consecrated to the higher joys of life—to worship and study, spiritual recuperation and self improvement. The Sabbath has been a day of rest and spiritual refreshment, a day differentiated from other days by distinctive dress, meals, speech and song and by avoidance of the daily cares and occupations and all that tends to secularize life and place it upon a common level. It has therefore been termed a day of "n'shomo yesero," of spiritual invigoration. Careless or willful use of the Sabbath Day for shopping or for secular amusement instead of its dedi-

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IN some of the old school readers of the nineteenth century one would occasionally come across a poem based on a tale about one of the older Rabbis, or a Talmudic story about a biblical character. Among these was a tale of Rabbi Meir and his two dead sons who had been taken back by God as loaned jewels are claimed by a jeweler. There was also the poem about King Solomon and the bees, wherein he shows his wisdom to the Queen of Sheba by determining whether certain flowers were natural or artificial. Also, in the school readers was one of the most famous and most beautiful of English verse renderings of a Talmudic tale, the "Sandalphon," of Longfellow, which retells the story of the angel weaving the prayers of men into a garland of flowers for a crown for God. Among non-Jewish poets none has dealt more sympathetically with Jewish stories than our most popular American poet. The poem begins:

Have you read in the Talmud of old,
In the legends the Rabbis have told
Of the limitless realms of the air,
Have you read it—the marvellous
story
Of Sandalphon, the Angei of Glory,
Sandalphon, the Angel of prayer?

In all these cases the poets have relied on translations, but the poems can be traced to their proper sources in the Talmud or Midrash.

How did Haggadah come to be taken so graciously into English and American literature, since up to recent times it had been presented as the least valued feature of the Talmud? It was by means of the Haggadah that anti-Semites fought the Jews, using it as a weapon, as it were, in seeking to vanquish Judaism, like the hunter in Aesop's fable who killed the eagle with arrows feathered from its own wings.

Haggadah, which represents everything in the Talmud that is not law, must for our purposes, be taken in only one of its phases, the narrative tale. This is of four kinds, that centering around a biblical character, that dealing with an episode in the life of a rabbi, which is often of a legendary nature, that told of a non-Jew in his relations with Jews, which was often of foreign origin but colored to suit Jewish purposes, and that dealing with

the demoniac and supernatural, which also was often of alien extraction. Midrashic Haggadah, which elaborates with inventive imaginative exegesis upon biblical text, also was frequently in story form.

To the Jews themselves the Haggadah has been familiar through such popular collections as the *Ayin Yaakov*, the *Maaseh Book*, and other works. There was a tendency among Jewish intellectuals of the nineteenth century to look askance upon this department of literature. It was contemptuously referred to as *Baba*, or *bovo maaseh*. People erroneously took this designation to mean grandmother stories, though, as a matter of fact, the use of the word *Baba* or *Bovo*, which does mean grandmother, here arose from its approximation to the name of the noted warrior Bevis of Hampton, the hero of the Medieval English romance. This work was translated into Italian under the title "Buovo d'Antona," and then into Yiddish at the *Baba* book, becoming popular among the Jews. Later all Jewish legendary stories were called *bovo*, or *baba* stories.

Haggadic literature was known in England in medieval times only to a limited extent and was imported mainly through some of the writings of the church fathers, notably Jerome who became familiar with it from Hebrew teachers, and through translations of the Apocrypha and Josephus. Another factor in making Haggadah known was the disputations Jews were forced to engage in from the thirteenth century on, and through Jewish apostates who sought to bring discredit upon their former religion and who disseminated some of the Talmudic narratives. Further, old English literature shows examples of a sort of Midrashic comment upon the Bible. True, it was distorted, as a rule, to serve a Christian purpose; it cannot be called Jewish Haggadah. The very first poems

A Noted Critic Surveys the Literary Influence of the Haggadah

THE HAGGADAH IN MODERN ENGLISH LITERATURE

By ALBERT MORDELL

composed on English soil in the Anglo-Saxon period are elaborations on Old Testament books, like Genesis and Exodus. The able English author, who at one time was thought to be Caedmon, describes Moses' battle with the Egyptians as though it were a fight by the Saxons themselves. Then paraphrases and commentaries on the Scriptures by men like Bede and Aelfric appeared. Next came the Miracle Plays, in which the stories of Noah and Abraham were elaborated with additional episodes. There also was a long poem during the period after the Norman Conquest, "Cursor Mundi," in which extra-biblical tales were taken over from a scholastic historian.

Haggadah in the real sense of the word was introduced into Europe by the great German Christian Talmudic scholar, Johannes Buxtorf, the elder, through an unfriendly work, "Synagoga Juda," in the early part of the seventeenth century.

Buxtorf's book fell into the hands of Robert Burton, the famous author of the "Anatomy of Melancholy" (1621), which contains some of the first Haggadah tales in English, coming in, as it were, straight from the Talmud. Burton, who was hostile to Catholics, dissenters and Jews, lived at a time when Jews had not yet been re-admitted to England. In the last part of his work, in the section called "Symptoms of Religious Melancholy," he attacked Talmudic tales as childish referring particularly to those relating to the banquets on a gigantic bird and fish the Jews expected to partake of in the Messianic period. He assumed that Jews literally believed all these tales, not knowing that medieval Jewish scholars had repeatedly said that belief in the truth of any Haggadah was not essential for Jews. He gives the story about the gigantic bird known as Bar Yokni, which was so tall that it stood only up to its knees in ocean water so

deep that a hatchet falling could not reach the bottom in seven years. This is found in the tractate of the Talmud, Bekoroth 57 b. Another story Burton relates is about the lion of the Be Ilaï forest whose roar 400 miles from Rome had such disastrous effects as to produce abortions in women and throw down the city walls. This tale is in Hulin 59 b.

Haggadah stories became known in the eighteenth century through various sources. William Wotton, in the early part of the century, in a friendly spirit, told some in his "Miscellaneous Discourses Relating to the Traditions of the Scribes and Pharisees." In other countries of Europe study of the Haggadah spread; in Germany through its incorporation in the venomous work of Johann Andreas Eisenmenger, "Judaism Exposed," and the kindly offices of John G. Herder in an anthology of Eastern poetry. Voltaire, relying largely on the commentary of a French biblical scholar, introduced with malevolent intent several Haggadah tales in his "Philosophical Dictionary." In Italy numerous tractates of both Talmuds were translated into Latin by Blasius Ugolinus.

The stage was set for the sympathetic introduction of Haggadah to the general public in English. One of the men who brought this about was Isaac Disraeli, father of Lord Beaconsfield. In the last decade of the eighteenth century he published the first edition of his "Curiosities of Literature," which contains a brief essay on the Talmud, a short article called "Rabbinical Stories," and another titled "Solomon and Sheba," which tells the story of Solomon and the bees. Among the stories Disraeli tells is one about the rescue of King David from the brother of Goliath by Abishai, with all the Rabbinical miraculous embroiderings. This story is found in Sanhedrin 95 a. Other stories center around the experiences of King Solomon as a beggar, and the extraordinary judicial procedure in the law courts of Sodom. There are also tales about the manna, and a tale about Titus. Disraeli does not give his sources, though they are easily traceable, but he mentions Wotton and Eisenmenger. Years later he published his "The Genius of Judaism."

Samuel Taylor Coleridge, in spite of his occasional disparaging remarks about

Jews, gave a ready ear to the Haggadah. His interest was fostered by his Jewish friend, Hyman Hurwitz, a neighbor at Highgate. Coleridge contributed three Talmudic tales to his own periodical, *The Friend*, which were later retained in his book of that title. One of these was about Rabbi Meir and his two dead sons. Another deals with Alexander the Great, who in Africa was witness to administering of Jewish justice at a trial. A problem was raised because a man who bought some land discovered treasure in it which he refused to take and which the seller also, curiously enough, refused to accept. The judge reached a solution by advising them to marry their children to each other. This story is found in *Tamid* 32 b Pes d. R. Kahana 9, and also in Bereshith R. Ch. 33, and Vayikkrah Rabbah, Ch. 27. Coleridge promised a whole book of Rabbinical Tales to Murray, his publisher, for money due him, but being occupied with other tasks it remained like the conclusion of the poem "Christabel," lost to English literature.

However, Hurwitz himself issued such a volume in 1826 under the title "Hebrew Tales," and he opened the book with Coleridge's three tales. Hurwitz introduced his work with a lengthy essay on the value of Talmudic tales and sought to rectify the existing misinterpretations and misunderstandings of them. He gave about seventy stories, many of them taken from the Midrashim. Among the tales are such as we have since become familiar with, for example, those about the wager on arousing Hillel's temper, and about the martyrdom of Rabbi Akiba. Disraeli was not pleased with Hurwitz's book, for in a later edition of his "Curiosities of Literature,"—and he apparently was referring to it anonymously,—he says that he does not think the stories were selected with felicity. The work was reprinted in America in later years, but has been almost forgotten. It was a pioneer in anthologies of Talmudic literature. However, another anthology did not appear until the mid-seventies, when an American, Hyman Polano, brought out his popular selections from the Talmud. This also became known in England.

The sympathetic attitude of Coleridge toward rabbinical tales was not enter-

tained by his friend, Thomas De Quincy, who, a little over a half dozen years after Hurwitz's book, and while Coleridge was still alive, wrote a lengthy article called "Traditions of the Rabbins." He starts out with a false statement to the effect that the chief portion of the rabbinical tales was taken from Indian fables, since he had with him Jewish tales of transmigration of the soul. De Quincy had confined his studies to the Kabbalistic works where this doctrine figures prominently; it is absent in the Talmud. While the Talmud does owe something to Persian and other sources, many tales, if not most, are indigenous products. De Quincy gives numerous stories, and translates a long one about the transmigrations of the soul of a Rabbi's widow from Hebron. De Quincy tells also the well known story which he assigns to the tractate Sanhedrin, though it appears in Sabbath 33 b, about Rabbi Simeon ben Jochai, reputed author of the Zohar, studying in the cave with three other scholars. There are also stories about Lilith and Solomon. He criticizes the Jews for their superstitious beliefs. He was not aware that Jews did not believe these tales but used them for entertainment and consolation, and through them sought to encourage the pursuit of a righteous and studious life.

A decade later, in a volume called "Poems from Eastern Sources," Richard Chenevix Trench, who later became the famous Archbishop of Dublin, versified two Hebrew tales, for the sources of which he had to depend on the detested Eisenmenger. These were "Alexander at the Gates of Paradise, a Legend from the Talmud;" and "The Righteous of the World." Shortly afterwards he composed the poem on Rabbi Meir called "The Lent Jewels," which Coleridge had told in prose. This has been the most popular version of this most popular Haggadah story. It is known to many through its appearance in Swinton's "Fourth Reader," where it is preceded also by a prose narrative, with a woodcut of Rabbi Meir sitting in his Talith with his wife standing by him. However, there is a longer verse rendition that may be found in S. J. Denman's "Fourth Reading Book" (1852), but the name of the author is not given. Some readers may recall the opening lines of Trench's poem:

In schools of wisdom all the day
was spent:

His steps at eve the rabbi homeward
bent,

With homeward thoughts which
dwelt upon his wife

And two fair children who adorned
his life.

This story with the parable of the jewels which Beruriah told her husband was originally related in a Midrash quoted in Yalkut Proverbs, Midrash Mishle 31, 964, which is still the best version of the tale. It has consoled many bereaved parents.

Robert Browning, who could read the Bible in Hebrew, wrote a number of poems about Jews, but only three which utilize Haggadah tales. They appeared in his volume "Jocoseria," in 1883. One is called "Solomon and Balkis," and consists of questions and answers bandied between the King and Queen of Sheba. The poet goes beyond the Talmud, invents riddles and answers, and concludes with the Queen's demand for a kiss. In his other poem, the long "Jochanan Hakkadosh," whose protagonist seems to be a composite of Judah Hanasi, Jochanan ben Zakkaia, and of some other rabbis, he takes a legend in which an aged rabbi has some years added to his life. The rabbi in the poem uses the occasion for considerable preaching, he acts as the poet's spokesman for his own philosophy, into which we need not go. The poem lacks the simplicity of the Haggadah, and introduces fictitious characters and episodes. It nevertheless remains a unique contribution to English literature, analogous to his poem "Rabbi ben Ezra," in which he made the famous Jewish medieval scholar, Abraham ibn Ezra, a mouthpiece for his own views on old age.

It is followed by another poem, a series of three sonnets with a hoaxing note, pretending to assign the sources for his stories. The sonnets give an account of the dimensions of the thigh bone of Og, the King of Bashan, and of the gigantic leg of the bird which stood in the ocean, the bottom of which had not yet been reached by the axe that fell in, although seventy years had elapsed.

It is not the purpose of this essay to list the numerous works of Talmudic anthropologists and Jewish novelists, like Zangwill, writing in English, who introduced Haggadic stories, nor to tell of

various plays built around biblical characters where Haggadic elements have entered. I have not dealt with Milton, since other writers have laid emphasis on his knowledge and use of Rabbinic lore.

Let us revert to a few instances where American writers have been fascinated by Haggadic tales. We shall treat of only four, Longfellow, John Godfrey Saxe and John Greenleaf Whittier in verse, and Lafcadio Hearn in prose.

We have mentioned Longfellow's "Sandalphon," which first appeared in 1858. Longfellow does not tell us the source of his poem, but Louis Ginzberg, in his valuable notes to his famous collection "Legends of the Jews," lists those where Sandalphon appears, notably Hagigah 13b and Midrash Konen 26. The passage Dr. Ginzberg translates from the latter work contains the substance of Longfellow's poem: "And He created an Ofan [a kind of angel] on earth, whose head reaches the holy Hayyot [animal-like angels], who is the mediator between Israel and their heavenly Father. He bears the name Sandalphon and fashions out of the prayers, wreaths [or crown] for God's majesty, which ascend upon the head of the Lord at his uttering the holy name." Longfellow's final verse contains a profound thought:

And the legend, I feel, is a part
Of the hunger and thirst of the
heart,

The frenzy and fire of the brain,
That grasps at the fruitage for-
bidden,

The golden pomegranates of Eden,
To quiet its fever and pain.

It is well known that Longfellow has a Spanish Jew in the "Tales of a Wayside Inn." Only one (possibly two) of the four tales the Spanish Jew tells is from Rabbinic sources, that of the legend of Rabbi Joshua ben Levi, in connection with the angel of death, Keruboth 77b. Longfellow also wrote a play, "Judas Maccabaeus," in which he narrates the well known story about the woman whose seven sons became martyrs rather than violate the law.

John Godfrey Saxe, author of the well known poem on "Solomon and the Bees," is not much read nowadays, but he was a famous author in his day. He wrote three other Haggadic poems, "The Four Misfortunes, a Hebrew Tale," "Ben-Ammi

and the Fairies, a Rabbinical Tale," and "The Two Friends, a Rabbinical Tale." The first of these is illustrative of Jewish optimism and faith, and tells the story of a rabbi who fled from persecution to a certain town. He was driven out from there by the citizens and went with his lamp, dog and ass into the forest for shelter. The wind blew out the lamp as he read the Torah. A wolf killed his dog, and a lion devoured his ass. "It is for the best," he constantly exclaimed. He returned to the town from which he had been driven, but found robbers had killed the people. He realized that he had escaped death because he had been driven from the town, and further, that if the light of his lamp had not been blown out and his animals not killed, he would have suffered death as the light of the lamp and the noise of the animals would have guided the robbers to him. Tales with a similar motif are found in other literatures (Ber. 60B).

Whittier had at various times been occupied with poems dealing with biblical subjects. As a matter of fact, early American poets frequently expatiated on biblical themes, but their poems were not of a high order. Whittier's were better, and we have poems like "Judith at the Tent of Holofernes," from the Apocrypha, "Ezekiel," and "Manoah's Wife to Her Husband," a poem about the parents of Samson. He wrote in later life three poems taken from Rabbinical sources, "The Two Rabbins," "Rabbi Ishmael," and "King Solomon and the Ants." "The Two Rabbins" is the longest and best of his rabbinical poems. "It was the tale of Rabbi Nathan, who, meeting a strong temptation at the age of fifty, 'sinned miserably.' Having determined to lay his sins before the righteous and wise Rabbi Isaac, he journeyed to meet him and almost came near to succumbing on the way. When he met Rabbi Isaac, he told him of his sorrow and sin. But Rabbi Isaac, disclosing a hair shirt, confessed he was coming to him for help, since he himself had greatly transgressed in thought. Each then prayed for the other, and in this manner induced heaven to forgive them their sins." (From "Quaker Militant: John Greenleaf Whittier," by Albert Mordell.)

The tale of Rabbi Ishmael is preceded by an excerpt from Berachoth about

[Continued on page 25]

NEWS OF THE MONTH

THE hearings of the Anglo-American Inquiry Committee concluded in London as representatives of five Arab states testified against Jewish immigration to Palestine and a representative of the Communist Party in Britain recommended the termination of the Palestine Mandate and the establishment of an independent Palestine, but not a Jewish State.

Speaking for all the Arab states, Faris el Khoury, president of the Syrian Senate, said that even if other countries of the world open their doors to Jewish refugees, Palestine should still refuse to admit them. "We have taken enough of them," he said.

Asked whether he would oppose Jewish immigration to Palestine even if large scale improvements are made there, including the carrying out of the Lower-milk plan and economic developments which would increase Arab well-being, Khoury replied: "Definitely, yes. I wish to state again that we absolutely reject Jewish immigration. Asked if the Arabs in Palestine are interested in credits, machinery and industrial advancement, he stated: "Not in Jewish hands." He added that the Arab states are also against the partitioning of Palestine.

Philip Piratin, Communist member of Parliament, submitted a memorandum on behalf of his party, stressing that Palestine is not a free country and, therefore, cannot be one of the countries to admit refugees.

The memorandum expressed regret at the fact that little has been done to implement the White Paper's pledge to make Palestine independent. It declared that the Communist Party does not believe that it would be in the interests of refugees to change their citizenship from that of a free country to that of a country with a colonial status. It requested that Palestine be made an independent state where Jews and Arabs will be enabled to live together as equal citizens.

"We reject Zionism, because it denies the possibility of solving the Jewish problem on the basis of equal rights in coun-

tries where Jews live," Piratin said, adding that displaced Jews should be told to seek rehabilitation in their countries of origin, while those who cannot return to their native lands should be admitted to all countries of the world and be made free citizens there."

Questioned whether the Jewish members of the Communist Party hold the same views, Piratin replied he could not ascertain that, but added that some of them would like to see a Jewish National Home in Palestine. Asked how many Jews were in the British Communist Party, Piratin said that his party was not a Jewish organization and that the percentage of Jews belonging to it correspond to their percentage of the general population. There are only two Jews among the thirty members of the party's executive committee, he stated.

☆

MEMBERS of a sub-committee of the Committee toured the ruins of the Warsaw Ghetto, and viewed huge open graves containing the carbonized bodies of martyred Jews.

The committee members, several of whom wept as they stood before the graves, suggested that the ruins be pre-

served intact as evidence of what the Jews suffered in the battle to destroy Nazism. The people in England and America, they said, had no conception of the heroism and sufferings of the Jews.

The sub-committee visited Dr. Emil Sommerstein, chairman of the Central Jewish Committee, who told it that most of the Jews in Poland want to emigrate, because they feel that they are "alone," rather than for economic reasons. Dr. Sommerstein said that he feels that the only solution for the problem of the Jews is creation of their own state in Palestine.

A recommendation that all Jewish refugees be released from DP camps immediately will be made by Bartley Crum, American member of the committee.

Crum said that no matter how much conditions in these camps may be improved in the future, the Jewish survivors of Nazi persecution "will be ruined spiritually and psychologically" if they are not enabled to settle in permanent homes. He stressed, however, that no Jew must be forced to go anywhere against his wishes.

Crum made these statements at the conclusion of a three-day tour of the American zone by a sub-committee of the Anglo-American body, during which virtually 99 percent of the camp residents interviewed declared that they desired to go to Palestine. The sub-committee also saw the results of a vote organized in the camps by the UNRRA, which showed that of 19,311 refugees,

REPORT ON MOSCOW JEWISH COMMUNITY

THE Soviet Government has granted the Moscow Jewish community permission to print prayer books and religious calendars, B. Z. Goldberg, American Yiddish journalist, disclosed in a published interview in Moscow concerning his impressions of Jewish religious life in the Russian capital.

Goldberg, who is touring the Soviet Union and Poland as a representative of the Committee of Jewish Writers and Artists in the United States, reports that there are fourteen synagogues in Moscow, four in the city proper and ten in the suburbs. The average salary of a rabbi is 1,000 rubles monthly.

Reporting on a visit to one of the synagogues, he said that he found it well

attended, with persons coming not only for prayer, but to study the Mishnah and Talmudic works. Attached to each synagogue, in addition to one or more rabbis, are a ritual slaughterer and several sextons.

The Moscow community council had an income of 2,600,000 rubles in 1945, Goldberg was told by Samuel Chobrutsky, council president, of which it donated 1,000,000 rubles for the reconstruction of communities destroyed by the Germans. The council income is derived from sale of tickets to Holy Day services, donations accompanying the reading of the Holy Scroll and fees for funeral services.

18,702 wanted to go to Palestine, 393 to the United States, 13 to Germany and the remainder elsewhere.

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THE Anglo-American committee on Palestine was declared to be without "lawful foundation" in an article appearing in the Moscow periodical, *New Times*, which asked who had given the committee authority to solve the Palestine problem "without the participation of the directly interested parties."

The article quoted Dr. Albert Einstein's statement at the inquiry committee hearings in Washington that the committee was a "smokescreen" covering British policy to excite artificially enmity between Jews and Arabs in Palestine in order to preserve British domination, and added that the future of the Jews in Europe depends not on immigration to Palestine, but on eradication of fascism and racialism.

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A DELEGATION headed by Moshe Shertok, chief of the political department of the Jewish Agency, and Isaac Ben-Zvi, president of the Jewish National Council, was informed by High Commissioner Sir Alan Cunningham that he will recommend to London the return of all Jews deported to Eritrea, provided they pledge not to escape from Palestine detention camps.

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THE British decision to permit Jewish immigration into Palestine during the period that the Anglo-American inquiry committee is making its investigations will place only slightly more than 1,000 certificates at the disposal of the Jewish Agency, it was revealed.

Announcing that the Agency had agreed to accept the offer of a limited number of certificates, Moshe Shertok, chief of its political department, disclosed that the 1,500-monthly quota will extend for only three months, ending March 15.

After the Palestine Government has made deductions for visaless immigrants who have arrived within recent months, allotted certificates to about 500 Jews expected from Bulgaria this week, and reserved several hundred for distribution through diplomatic channels, only a few hundred more than 1,000 remain for the Agency.

120 JEWS RECEIVE STALIN AWARDS

ONE hundred and twenty Jews have been awarded the Stalin Prize for discoveries and work performed in the arts and sciences. They represent twenty percent of those honored.

Among the Jewish scientists honored, engineers are in the majority. A number are noted for development of techniques of building and repairing tanks and planes, as well as other types of armaments, which contributed greatly to the Soviet victory. The prizes varied from 50,000 to 150,000 rubles.

THE Hungarian Government's failure to repatriate all Jewish deportees and to return confiscated Jewish property, and its alleged indifference to the existence of anti-Semitism, were condemned at a nationwide conference of Hungarian Jews.

Speakers demanded that unclaimed Jewish properties and goods be used to assist surviving Jews, instead of being allocated to government or political uses. They asked that Jewish property for which there are no claimants be treated differently than property abandoned by fugitive Nazis.

Secretary of State Balogh told the meeting that the Government was aware of the importance of the Jewish problem, but asked patience in face of the immense difficulties facing the authorities. He warned that Jews should not attempt to "monopolize" assistance for themselves, since this might cause a resurgence of anti-Semitism.

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AMERICANS who own land in Palestine were warned that their property can be lost to them under the present regulations of the Palestine Government, which provide that persons dwelling on or working uncultivated rural land for twelve consecutive months may receive squatters' rights. The warning was issued by Dr. Abraham Granovsky, director of the Jewish National Fund, who is now on a visit in the United States.

Dr. Granovsky offered the services of the JNF in taking the legal and administrative measures to restore full title to the land, where it has lapsed. He also

suggested that such land could be donated to the JNF, which will utilize it for the settlement of new immigrants and for the general development of the Jewish community.

☆

ZORACH WARHAFTIG, a member of the World Jewish Congress, has departed for Warsaw to join Dr. Samuel Margoshes and Louis Segal, who are now studying the condition of the Jews in Poland on behalf of the Congress.

☆

THE four-day General Assembly of the Council of Jewish Federations and Welfare Funds concluded in Detroit after adopting a resolution calling upon its member organizations to continue a co-ordinated fight on anti-Semitism by supporting the National Community Relations Advisory Council, in which all the major Jewish civic protective groups are represented, in addition to nineteen local Jewish communities.

The "independent list" of candidates for membership on the Council's board of directors, sponsored by a pro-Zionist group, was badly defeated in the elections. All the candidates proposed by the nominations committee of the Council were elected by an overwhelming majority.

KING FAROUK INSISTS ON EATING ZION CHEESE

EGYPT'S King Farouk is breaking the Arab League boycott against Jewish-made goods from Palestine, according to a report from the Co-operative Association of Jewish Agricultural Settlements.

Farouk, it seems, has developed a taste for the cooperative's Roquefort cheese, and when the association halted shipments to his palace, fearing their return by Government agents enforcing the boycott, the King missed his delicacy. Palace purchasing agents contacted the Palestine Government trade representative in Egypt for an explanation of the cheese shortage. After communications were exchanged between the Palestine trade agent and the cooperative, shipments were resumed, and the King is reported enjoying his cheese once again.

BROOKLYN JEWISH CENTER ACTIVITIES

Rabbi Lewittes to Discuss Interesting Subject This Friday Night

THIS Friday evening, February 22nd, the sermon will be preached by Rabbi Mordecai H. Lewittes, who has chosen for his theme, "To Bigotry No Sanction—A Message for Washington's Birthday." This is a subject that is particularly effective on this Sabbath when we observe the birthday anniversary of the Father of our Republic, George Washington. We hope that many of our members and friends will be with us at these important services.

Cantor William Sauler will lead the congregational singing and render a musical selection. All members and their friends are cordially invited.

Advance Notice

AT our late Friday night services on March 1st, our guest preacher will be Mr. Harold Trove, who has just returned from a long stay in Europe as Joint Distribution Committee representative. He visited all the displaced persons camps. His subject will be: "Impressions of Jewish Life in War-Destroyed Europe."

Parent-Teachers Association of Hebrew School Elects New Officers

A LARGE number of parents attended the Parent Teachers Association meeting of our Hebrew and Sunday Schools, which was held on January 10th. The meeting was opened by Mr. K. Karl Klein, newly elected honorary president of the P. T. A.

Rabbi Israel H. Levinthal stressed the need for stronger cooperation between parent, child and faculty in promoting the interest of the schools.

Short addresses were delivered by Mrs. Isaac Wiener, a former president of the P. T. A., and Rabbi Lewittes, principal of the schools.

Mrs. Hyman Fliegel rendered several vocal selections.

The new officers of the P. T. A. are Mrs. Fannie Buchman, President; Mrs. Bess Altman, Vice-President; Mrs. Tema Klein, Treasurer; Mrs. Elsie Burg, Recording Secretary; and Mrs. Bressman, Corresponding Secretary.

School News

THE children of the Hebrew School and Sunday School are engaged in collecting foodstuffs and children's items for the Joint Distribution Committee overseas collection.

Sunday School Grade VII, under the direction of Miss Marcus, presented a play called "Out of the Valley of Death."

The sum of \$450.00 was distributed by the Keren Ami of the religious schools to the following funds:

United Jewish Appeal, American Red Cross, Marrano Jews, Yemenite Jews, Braille Institute, Schools for Consumptives (Denver), Jewish Theological Seminary, Children's Village Farm Mizrahi, Masad Hebrew Camp, Hebrew University, Palestine Hebrew Culture Fund, Youth Aliyah, Federation of Jewish Charities, American Fund for Palestine, American Jewish Congress, Red Mogen David, HIAS, Hadassah Child Welfare, ORT, League for Religious Labor, Seminary Publication Fund, Bitzaron, Palestine Symphonic Choir, Seminary Students Relief Fund.

Acknowledgment of Gifts

We acknowledge with thanks receipt of gifts from the following:

Prayer Books

Mr. and Mrs. Morris A. Fishkind, in honor of the Bar Mitzvah of their son, Paul S. Fishkin, on December 21, 1945

The children of Mr. and Mrs. Abraham Ginsburg, in honor of the Golden Wedding Anniversary of Mr. and Mrs. Ginsburg, celebrated January 26, 1946

Mr. and Mrs. Albert Witty, in honor of the marriage of their son, Irwin David, to Miss Jeanne Cole, January 6, 1946

Library

Mr. and Mrs. Morris Groden
Louis Parnes

Mr. and Mrs. Samuel Robbins, in memory of their father, Mr. Louis Robbins

CLUB ACTIVITIES

Interclub Council

AT the monthly meeting of the Interclub Council tentative plans were formulated for the forthcoming Carnival and Bazaar which will be held sometime in May. The question of the advisability of having interclub social functions were discussed.

Shomrim

The Shomrim had a full program of athletic activities with basketball occupying the foremost place. In order to aid the Inta-League in their March of Dimes drive they gave up their time in the gymnasium on Saturday, February 2nd, so that a basketball game could be sponsored for the drive. The sum of \$31.40 was turned over to the drive from the Inta-League.

Tzofim

The Tzofim played basketball games with the Chyennes and Kinips. One of the outstanding topics of discussion at their meeting was "The Labor Situation."

Maccabees

An outstanding feature of their athletic program was a basketball game with the Royals. The Palestine situation was their main topic for discussion. The club welcomed as their new leader, Mr. Nathan Rose, who is taking Mr. Wiener's place.

Vivalets

The Vivalets welcomed into their midst a number of new members formerly of the Candlelites. Dancing, games and discussion on current topics featured their meetings.

Candlelites

The Candlelites are still kept busy with their arts and crafts projects. During the last few meetings they became interested in Palestine dances under the leadership of Miss Mehler, their leader. They are showing fine progress.

Chamisha O'ser B'shavt

All the clubs had appropriate celebrations of Chamisha O'ser B'shavt.

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

APSEL, NATHAN

Res. 534 Powell St.
Single

BLUMBERG, ALVIN G.

Res. 386 Linden Blvd.
Bus. Jewelry, 389 5th Ave.
Single

Proposed by Joseph N. Blumberg

DUCKOR, DR. LOUIS

Res. 985 Park Pl.
Bus. Physician, 1 Nevins St.
Married

Proposed by Maurice Bernhardt

FELDBAUM, SIDNEY

Res. 643 Eastern Pkwy.
Single

Proposed by Murry Husid

FISHBEIN, MILTON

Res. 1512 Union St.
Bus. Engineering, 136 W. 52nd St.
Single

FLAMM, MARVIN J.

Res. 834 Park Pl.
Bus. Export, 699 Nostrand Ave.
Single

Proposed by Morton H. Schoenfeld

GELLAR, DR. ABRAHAM

Res. 1411 Avenue N
Single

Proposed by Dr. Harry Bernstein

GENESON, Miss EDITH

Res. 1384 Carroll St.

GLAZER, LOUIS S.

Res. 629 E. 92nd St.
Bus. Hardware, 230 Remsen Ave.
Married

Proposed by Samuel Miller

GLAZER, SAM

Res. 588 Midwood St.
Bus. Hardware, 230 Remsen Ave.
Single

Proposed by Samuel Miller

GOLDEN, Miss MILDRED

Res. 1520 President St.
Proposed by Jack Axelrad,
Alex Fruchthandler

GOLDSTEIN, IRVING

Res. 721 Sackman St.
Bus. Cabinets, 47 Watkins St.
Married

Proposed by William C. Funk

GORDON, SHLOMO

Res. 1339 Union St.

Bus. Publication, 45 E. 17th St.
Married

GORODIZ, JOSEPH

Res. 175 Eastern Pkwy.
Bus. Accountant, 225 Broadway
Married

Proposed by Dr. Darwin Hecht

GREENBERG, BENJAMIN

Res. 197 E. 39th St.
Bus. Foundations, 38 E. 29th St.
Married

Proposed by Center Academy

GROSS, LOUIS

Res. 615 Montgomery St.
Bus. Knitgoods, 36 E. 10th St.
Married

Proposed by Sidney J. Lipson,
Hyman Abrams

GROSSMAN, LOUIS

Res. 1922 E. 16th St.
Bus. Baking, 382 Classon Ave.
Married

Proposed by Harry Grossman

HECHT, Miss ESTHER

Res. 654 Sheffield Ave.

HELLER, WILLIAM

Res. 667 E. 34th St.
Bus. Electrical, 35 Park Pl.
Married

Proposed by Samuel Horlick

HORWITZ, HAROLD

Res. 472 Crown St.
Bus. Color, 31 W. 28th St.
Single

Proposed by Benjamin Horwitz,
Abe Mann

HURWITZ, MELVIN

Res. 64 McKibben St.
Single

Proposed by George Bayer,
Ira Schneiderman

KAHN, ARTHUR

Res. 718 St. Mark's Ave.
Bus. Physiotherapist, Same
Married

Proposed by Dr. Milton Levy

KATZ, IRWIN I.

Res. 959 Park Pl.
Bus. Shirts, 1220 Broadway
Single

Proposed by Samuel Katz

KAUFMAN, SOL

Res. 760 Montgomery St.

Bus. Shoulder Pads, 41 E. 11th St.
Married

Proposed by Frank F. Rose

KESSNER, BERNARD

Res. 1152 Rogers Ave.
Bus. Novelties, 308 Utica Ave.
Married

KORN, IRVING D.

Res. 19 Stoddard Pl.
Bus. Lawyer, 401 Broadway
Married

KRISOFF, MAX

Res. 365 Central Ave.
Bus. Grocer, Same
Single

Proposed by Dr. Harry Bernstein

LEBOWITZ, GEORGE WM.

Res. 795 Eastern Pkwy.
Bus. Haberdasher, 410 Lexington Ave.
Married

LEDERER, JOSEPH

Res. 1429 E. 49th St.
Bus. Brokerage, 40 Exchange Pl.
Single

Proposed by Morris Goldstein

LEVINE, DR. DAVID

Res. 1741 Union St.
Married
Proposed by Milton and Samuel Levine

LEVITAS, LOUIS

Res. 132 Tehama St.
Single
Proposed by Nathan Levitas,
Leo Karasik

LEVY, DR. BENJAMIN

Res. 750 St. Mark's Ave.
Bus. Dentist, Same
Single

Proposed by David R. Aaron

MACKLOWE, JACOB

Res. 275 Sullivan Pl.
Bus. Retired
Married

Proposed by Sidney S. Leonard

MEISNER, HERBERT

Res. 94 Rockaway Pkwy.
Bus. Navy Shipyard, Bklyn.
Single

Proposed by Samuel Albert

MOCH, EDWARD S.

Res. 86 E. 43rd St.
Bus. Tank Linings, 615 E. 12th St.
Married

Proposed by Michael Block

MORGENSTERN, HARRY M.
Res. 415 Lefferts Ave.
Bus. Dresses, 110 W. 40th St.
Married
Proposed by Lewis Serlin,
Sam Barasch

NAIDICH, LOUIS
Res. 163 Ocean Ave.
Bus. Cosmetics, 902 Broadway
Married
Proposed by Bernard Weissberg

OLANOFF, LOUIS
Res. 4570a Kings Highway
Married

OLMSTEAD, SEYMOUR
Res. 446 Ocean Ave.
Bus. Attorney, 6 E. 45th St.
Single
Proposed by Samuel Albert

PREIS, LEONARD
Res. 1220 43rd St.
Bus. Provisions, 69 Fulton St.
Married
Proposed by Harold London

RESNICK, Miss SYLVIA
Res. 1004 Eastern Pkway.

RICHMAN, SAUL
Res. 486 Brooklyn Ave.
Single
Proposed by William Fried

ROSE, Miss LILLIAN
Res. 1365 Carroll St.

ROSEN, Miss MURIEL
Res. 500 St. John's Pl.

ROTH, MORRIS
Res. 1588 President St.
Bus. Furs, 115 W. 30th St.
Married
Proposed by Murry Husid

SAGOR, ALBERT L.
Res. 1700 Albemarle Rd
Bus. Textiles, 125 E. 59th St.
Married
Proposed by Center Academy

SATZOW, I. DAVID
Res. 4524 Avenue I
Bus. Teacher, 400 Irving Ave.
Married
Proposed by Center Academy

SCHNEIDER, LARRY
Res. 1525 Washington Ave.
Bus. Cabinets, 47 Watkins St.
Married
Proposed by William C. Funk

SELLEN, MARTIN
Res. 1159 President St.
Single
Proposed by Howard Forman

SIDENWORM, DAVID
Res. 25 Lefferts Ave.
Bus. Draperies, 22 W. 27th St.
Single
Proposed by Sol Zaremsky

SIEGEL, HARRY
Res. 930 Hopkinson Ave.
Bus. Brokers, 32 Broadway
Single

SLAVIS, BERNARD
Res. 1045 St. Johns Pl.
Bus. Attorney, 26 Court St.
Single
Proposed by Michael Kahn

STAM, LEO
Res. 289 Empire Blvd.
Bus. Optometrist, Same
Single
Proposed by Jack Albert

THOMPSON, MORTON
Res. 8919 Avenue A
Bus. Teacher, Board of Education
Single
Proposed by Sam Schoenfeld

TOMBAK, HERMAN
Res. 471 E. 96th St.
Bus. Jewelry, 17 E. 16th St.
Single
Proposed by Michael Block

UNGER, NORBERT
Res. 460 Empire Blvd.
Bus. Paper, 470 Osborn St.
Married
Proposed by Charles Safier,
Irving Gottlieb

WALDMAN, WILLIAM
Res. 152 Boerum St.
Bus. Silk, 60 Manhattan Ave.
Single
Proposed by George Bayer,
Ira Schneiderman

WEISS, ROBERT
Res. 560 Lefferts Ave.
Bus. Dresses, 1375 Broadway
Single
Proposed by Meyer Pearlman,
William Silver

YAGID, LESTER
Res. 1800 Pitkin Ave.
Bus. Piece Goods, 1375 Broadway
Single
Proposed by Arthur Rabinowitz

YAGODA, ABRAHAM
Res. 104 Wilson St.
Bus. Wire, 75 Grand St.
Single

YAGODA, MEYER
Res. 194 Wilson St.
Single

The following have applied for reinstatement:

HURWITZ, DR. IRVING A.
Res. 361 Eastern Pkway.
Bus. Dentist, Same
Married

Proposed by William Iser
HURWITZ, IRVING
Res. 240 Crown St.
Bus. Coats, 500 7th Ave.
Married
Proposed by Jacob Hurwitz

LEVENSOM, HOWARD
Res. 853 Empire Blvd.
Bus. Cheesecloth, 492 Watkins St.
Single

POGUL, HERMAN M.
Res. 3491 Bedford Ave.
Bus. Attorney, 45 Monroe Pl.
Married
Proposed by Sidney Leonard,
Joseph Goldberg

SCHNEIMAN, IRVING
Res. 1444 Park Pl.
Bus. Lawyer
Single
Proposed by Samuel Albert

ADDITIONAL APPLICATIONS

ASEN, DR. EMANUEL
Res. 201 Crown St.
Bus. Dentist, 423 Grand St.
Single
Proposed by Joseph Goldberg

HOROWITZ, DR. A. DAVID
Res. 483 Brooklyn Ave.
Bus. Dentist, 853 Broadway
Married
Proposed by Irving S. Horowitz,
Frank Schaeffer

MASLOW, LOUIS W.
Res. 789 St. Marks Ave.
Bus. Children's Coats, 520 8th Ave.
Married
Proposed by Frank Schaeffer

MAURICE BERNHARDT,
Chairman, Membership Committee

Congratulations

Our heartiest congratulations and best wishes are extended to the following:

Mrs. Louis N. Jaffe of 1335 Carroll Street on the marriage of her son, Mr. Harold L. Jaffe, to Miss Patricia Handler of Cleveland, Ohio, on February 10th.

Mr. and Mrs. Charles Safier of 362 Crown Street on the occasion of the marriage of their daughter, Rita, to Mr. Marcus Werther, which was held at the Center on February 17th.

NOTABLE ADDITIONS TO CENTER LIBRARY

THE following outstanding books are now in the library of the Brooklyn Jewish Center, available for reference only:

- Phaedon of Moses Mendelsohn translated into English, printed in 1789.
- The Soncino Translation of the Talmud (24 books), the orders Moed, Nashim and Nezikin.
- The Soncino Translation of Midrash Rabbah (10 books).
- The Soncino Translation of The Zohar (5 books).
- The Legends of the Jews of Prof. L. Ginsberg (7 books).
- The Pentateuch with English Translation of Rashi (5 books).
- Mandelkern's Concordance (large size).
- The King's General—D. duMaurier
- Creative Judaism—Ira Eisenstein
- Arch of Triumph—Erich M. Remarque
- A Picture of History of Russia—John Stuart Martin
- Before the Sun Goes Down—Elizabeth Metzger Howard
- Letters from the Desert—Moshe Mosen-sen.
- Masecheth Zichrinoth (Memoirs of Prof. Chernowitz).
- Mebo Ha'Talmud—Baba Kama—Rabbi Israel Porath.
- Sepher Abraham Goldberg.
- American Folklore—B. A. Botkin.
- Lay My Burden Down—B. A. Bodkin.
- Conservative Judaism—Rabbi Robert Gordis.
- A Partisan Guide to the Jewish Problem—Rabbi Milton Steinberg.
- Practical Cogitation—Curtis and Green-stet.
- Aboth d'Rabbi Nathan (Republished)—
- Ben Jehuda's Hebrew Dictionary (Hebrew definitions) (9 books).
- Ozar Israel (Hebrew Encyclopedia) (10 volumes).
- Graetz's History of the Jews in English (6 volumes), a number of sets.
- Graetz's History of the Jews (in Hebrew) (10 books), 2 sets.
- Graetz's History of the Jews (in Yiddish) (7 volumes).
- Another edition of Graetz's History of the Jews in Yiddish (2 volumes).
- Jewish Encyclopedia (12 volumes), 2 sets.
- A Century of Jewish Life—Ismar Elbogen.
- The Universal Jewish Encyclopedia (10 volumes).
- In the Blazing Light—Max White
- Ciano's Diary—Gleano Crano
- Father & Sons—Ivan Turgenyev
- Road to the Ocean—Leonid Leonov
- The Short Novels of Dostoevsky
- The Short Stories of Henry James
- Prof. Solomon Schechter.
- Day and Nights—Konstantine Simonow.
- Europe in Revolution—John Scott.
- American Place in the World.
- Jewish Youth at War—Isaac E. Rontsch.
- Focus, A Novel—Arthur Miller.
- Men, Mind and Power—Dr. David Abrahamson.
- A Nation of Nations—Louis Adamic.
- The Cossacks—Maurice Windus.
- An Encyclopedia of Religion—V. Fern.
- The Age of Jackson—Arthur M. Schlesinger, Jr.
- The Bible and the Common Reader—Mary Chase.
- One God—Florence M. Fitch.

Sabbath Services

KINDLING of candles at 5:12 P.M.

Friday evening services at 5:00.

Sabbath services, Parsha "Ki Tisa," will commence at 8:45 A.M.

Rabbi Levinthal will preach on the weekly portion of the Torah.

Mr. Edelheit will continue his interesting lectures in Yiddish this Saturday at 5:00 P.M. sharp. All are welcome.

Mincha services at 4:30.

Daily Services

Morning services at 7:00 and 8:00 o'clock.

Mincha services at 5:15.

Young Folks League News

A JOINT get-together with Union Temple has been arranged for February 26th, and a dancing-good-time should be had by all. Our guest, Miss Marcelle Besdine, will give rhumba instruction for those who wish it. What's more—a round

or two of square dances will be called... so, swing your partner down to the Center about 8:30 next Tuesday evening, February 26th. Refreshments will be served. Invitation extended to members only!

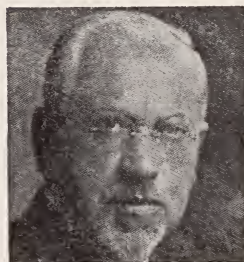
FORUM LECTURES

NEXT LECTURE

Monday Evening, March 4th
at 8:30 o'clock

Prof.
MORDECAI M. KAPLAN

Professor of Homiletics, Jewish Theological Seminary; Founder and Leader, Society for the Advancement of Judaism; Author of "Judaism as a Civilization," etc.



SUBJECT:

"Traditional Judaism and Its
Reinterpretation"

Monday Evening, March 18th

Col.
BERNARD BERNSTEIN

Financial Advisor to General Eisenhower.
Director of the Division of Investigation
of Cartels and External Assets with mili-
tary government in Germany

SUBJECT:

"The Menace of Germany"

Monday Evening, April 1st
Concluding lecture of the season

MISS FANNIE HURST

ANNUAL REPORT OF THE BROOKLYN JEWISH CENTER FOR THE YEAR 1945

BY THE PRESIDENT, JUDGE EMANUEL GREENBERG

Delivered at the Annual Meeting of the Center on January 31, 1946

IN welcoming you to this, the 27th annual meeting of the Brooklyn Jewish Center, it is my duty and privilege to present a report on the progress made by our institution during the past year.

First, however, we should offer our prayer of thanksgiving that we were permitted to see the day when hostilities would end, and when we could truly rejoice in a complete victory over the Nazi and Fascist would-be conquerors of the world. We are now living through a period of adjustment from war to peace, and we pray that we shall soon see the fulfillment of our expectations of a world without strife and bloodshed, in which justice, equality and liberty shall prevail for all mankind, including our own long-martyred people.

The year 1945 was one of continued progress in all our departments. The greatest success was in the exceptionally large increase in membership. We began the year with a membership of 1,386. We lost 107 through resignations, members dropped from rolls and deceased. The enrollment for 1945 was 526. On December 31st we had a membership of 1,805 (1,394 married and 411 single), a net increase of 419 members during the year. We now have the largest membership in the history of the Brooklyn Jewish Center—in fact, the largest possessed by any institution of its kind in the country. An influx of so many members brings many problems. While our membership has grown beyond our most optimistic expectation, the facilities of our building have not expanded proportionately. There were some among us who felt that we ought to place a limitation on our membership. A committee was appointed to study the problem, and after due deliberation by it and by the Board of Trustees, we felt that no religious institution is justified in denying membership to anyone of good moral character who seeks its affiliation. We therefore continued enrollment and we welcome the new members to our family and hope

that they will find warm friendship within the walls of this great institution and that they will participate actively in all that the Center offers to its members.

*

Our schools have suffered most from the crowded conditions prevailing in our building. For years we have been pleading and begging parents to enroll their children in our schools. At times we felt that all our appeals were in vain. The war brought about a renewed spirit of Jewish consciousness, and parents now do want their sons and daughters to know more about their religion and the history of their people. But regretfully we find that we are not prepared to meet the demand. Twenty-five years ago we built a school to accommodate a few hundred children. Only six classrooms were provided for that purpose. They were used by the Hebrew School, and for a time the accommodations were sufficient. The Hebrew School is now twice the size, having a registration of 300 boys and girls, and the rooms are so crowded that there is hardly any space to move about. In later years, two new schools were added—the Sunday School and the Center Academy. The Sunday School registration is 300. To accommodate this additional large group of children we utilize every nook and corner in the building—the Social rooms, the Prayer Room, the Academy and occasionally even the Balcony of the Synagogue. The Center Academy with a registration of 200 pupils is a progressive day School for Hebrew and Secular instruction. The children leave the school at 3:15, so between that time and 4 o'clock, when the Hebrew School begins its sessions, the floor becomes a veritable madhouse because of the necessary rearrangements of chairs and desks to meet the needs of the afternoon session of the Hebrew School. In the evening these same classrooms must be used again for the Institute of Jewish Studies for Adults. It is obvious that a classroom designed for use by children is not the most appropriate one for adults.

The same process of reconversion goes on when these so much used and abused classrooms must be utilized again as meeting places for clubs consisting of boys and girls of all ages. This is necessary because no club rooms of any kind were provided for in the original plans of the building.

I have stressed this deplorable situation in order that you may have some conception of what we are up against in our endeavor to give Hebrew Education to about 800 children where there is room for only about 150. We could have even more pupils in our schools, if additional accommodations were available. All our schools had to turn away children whose parents were eager to enroll them, and a waiting list was created in the hope that we might be able to give these youngsters the advantage of our educational facilities.

*

It was primarily this lack of accommodations in our schools that led us to the plan for the erection of an Educational Institute adjoining the Center building. I stressed this dire need for expansion in my last two annual reports. The situation became so, that following the recommendations of the Survey Committee, the matter was discussed in detail at a joint meeting of the Board of Trustees and the Governing Board held in March. This meeting was attended by more members than at any other meeting in recent years. It was then resolved that the Brooklyn Jewish Center undertake the construction of an Educational building, and for that purpose authorized the launching of a campaign to raise the sum of \$250,000.00. It was definitely agreed that no commitments should be made until the amount sought should have been raised, and that no mortgage be placed on the new structure or our present building. In other words, we shall spend only as much as will be realized from this campaign. Pending the erection of this building the boards authorized the purchase of two houses on

Lincoln Place adjoining the present Center Academy Annex, which has already been accomplished.

The new Educational Institute, it is planned, will contain eighteen classrooms for the accommodation of all our schools and a school auditorium seating about 300, fully equipped for motion pictures, theatrical productions, etc. A kitchen and dining room will be provided for the use of the schools and clubs, and, if possible, for a Sunday restaurant for the accommodation of our members and their families.

All other departments functioned uninterruptedly during the year. The Religious Services on the Sabbath, holidays and the late Friday evening were well attended. Following a recommendation by the Sunday Committee, a Ritual Committee was recently appointed to augment the regular Religious Service Committee. This new committee will, I am confident, help to improve still further the beauty of our services. The Junior Congregation services during the past High Holy Days were greatly improved and left a splendid impression on our youthful congregants.

The Social events during the year were most successful, and contributed to the promotion of sociability among our members. The Physical Training Department had its largest attendance in the history of the Center. This was due, of course, to the fact that we enrolled so many new members during the year. Our Educational Departments, the Monday evening Forum and Round Table Discussion Group, the Institute of Jewish Studies for Adults, and the Library Department have all rendered useful and valuable services to our membership and the community. Our monthly publication, the *Brooklyn Jewish Center Review*, has achieved an enviable position in the field of Anglo-Jewish journalism, and has received commendation from many notables.

During the past year we have made many important and necessary improvements in the building. Some of these renovations were ordered by the Building Department; other repairs were found most essential in order to keep the building in proper and useful condition. The House Committee, headed by our indefatigable Mr. Hyman Aaron, informs us,

now that building materials and equipment are expected to become more available, that additional improvements will have to be made in the near future.

The Sisterhood had a busy and successful season. Their meetings have contributed greatly toward interesting the women in the work of our institution. The Sisterhood has been energetic in conducting War Bond drives, in Red Cross work, and in helping numerous philanthropic and educational causes.

With the war over, more and more of our boys are returning back to their homes. We extend to them a cordial welcome and hope that they will adjust themselves speedily to civilian life. We have appointed a special committee on the Returning Veterans. This Committee made a number of recommendations which were approved by our Board. We are anxious to have our service men take their proper places in Jewish life and, with that in mind, we are offering them reductions in fees charged for membership in the Center.

Financially the Center has been greatly improved, as evidenced by the annual financial statement to be rendered by our Treasurer. This is due primarily to the elimination of our mortgage indebtedness, and to the increased income from membership and from several of the departments.

The progress we have made would not have been possible had it not been for the loyal and unstinted cooperation I have received from my fellow officers, Messrs. Max Herzfeld, Hyman Aaron, Maurice Bernhardt and David Goodstein, the members of the Board of Trustees, the Governing Board, the chairmen and members of the various committees, as well as from the membership at large. I am deeply grateful to all of them. I am also indebted to officers and members of the Sisterhood for their active endeavors in behalf of our Center.

My thanks and appreciation are extended to our beloved and esteemed Rabbi Levinthal for his spiritual guidance, his wholehearted devotion to the welfare of the Center, and to his wise leadership. Similarly I want to express my gratitude to Rabbi Mordecai Lewittes, for his su-

pervision of our Schools, Junior Congregation, and club activities; to Dr. Elias Rabinowitz, the librarian of the Center; to our new Cantor, Rev. William Sauler, to our Sexton, Rev. Meyer Rogoff and to all members of our various staffs. And last but not least to our executive director, Mr. Joseph Goldberg, who during a most trying period in his life, has stood by the helm and has given to the Center that same measure of unselfish devotion this year as he had at all times in the past.

While noting our accomplishments of the past year, I can hardly overlook the fact, that even though our financial obligations have been liquidated, we still have a huge debt to satisfy. The formerly flourishing and vigorous Jewish community of the European Continent no longer exists, and the remaining Jews, broken in body and soul, are no longer able to make possible a Jewish survival. Our debt to those millions who have made the supreme sacrifice is a huge one; we must not merely live by the Torah but we must perpetuate it, its principles, its ideals and its teachings, so that Judaism may continue forever as a powerful instrument of righteous living. I cannot too strongly emphasize this and apply this thought to our present plans to build the Educational Institute of the Center.

It is with that spirit, and motivated by a fervent desire to repay so important a debt, that we must do our utmost as quickly as possible, to raise the money necessary to realize our plans. Numerically, spiritually and economically, we are well equipped, and all we require now is the will to provide the much needed facilities.

We have the potentialities for accomplishing what is expected of us. If we are equal to this task, we shall thus become one of the "builders of Jewish survival."

This year was a glorious one in the life of the Brooklyn Jewish Center, and a momentous one in the history of the world. But the year ahead of us presents golden opportunities for even greater accomplishments. We have it in our power to fashion a better world out of the ruins of today,—and so let us all do our part.

SUMMARY OF RELIGIOUS AND SOCIAL EVENTS FOR 1945

FRIDAY NIGHT LECTURES AND SERVICES

"The Problem of Germany and a Lasting Peace"—Rabbi Mordecai H. Lewittes—Jan. 5th.

"What the World Yearns For—Speech That is Sacred"—Dr. Levinthal—Jan. 12th.

"The Coming Clash for Democracy"—Rabbi J. X. Cohen—Jan. 19th.

"When They See War"—Chaplain Aaron Blumenthal—Jan. 26th.

"Religious Ceremonialism—Can It Be Dispensed With"—Dr. Levinthal—Feb. 2nd.

"The Jew and the Post War World"—Rabbi Mordecai H. Lewittes—Feb. 9th.

"Tensions and Conflict in Jewish Life"—Rabbi Herman Pollack—Feb. 16th.

"What Shall Be Done With Defeated Germany"—A Pre Purim sermon—Rabbi Levinthal—Feb. 23rd.

"The Role of Conservative Judaism"—Rabbi Mordecai H. Lewittes—Mar. 2nd.

"Slavery in Freedom"—Rev. Jacob A. Karp—Mar. 9th.

"Is the Jew to Remain the Forgotten Ally"—Dr. Levinthal—Mar. 16th.

"The Prayer Book—Its History, Its Philosophy and Its Relevancy for Our Day"—Dr. Levinthal—Oct. 19th.

"A Chaplain's Saga in the Armed Forces"—Lt. Comm. Joshua Goldberg—Oct. 26th.

"Balfour or Ibn Saud—Who Voices the Conscience of Humanity"—Dr. Levinthal—Nov. 2nd.

"Who Are the Anti-Zionists?"—Rabbi Arthur J. Lelyveld—Nov. 9th.

"A Guide for a Troubled World"—Rabbi Mordecai H. Lewittes—Nov. 16th.

"The Jewish Farmer in the United States"—Dr. Edward A. Goodwin—Nov. 23rd.

"The Cruse of Oil in the Chanukah Tale—and the Story of Oil After the Victory"—Dr. Levinthal—Nov. 30th.

"The Story of Some Fascinating Jewish Books"—Rabbi Emanuel Green—Dec. 7th.

"Earth and High Heaven—Is It the Answer to the Problem of Inter-marriage?"—Dr. Levinthal—Dec. 14th.

"An Evening With Peretz—Tribute to a Great Jewish Author"—Rabbi Mordecai H. Lewittes—Dec. 21st.

Special College Student's Service—"Judaism's Appeal to Our Youth Today"—Mr. Howard Levine and Mr. Kassel Abelson—Dec. 28th.

HOLIDAY SERVICES

Purim Services—Reading of the Megillah—Feb. 26th.

Passover Sedorim—Mar. 28th and 29th.

First Days of Passover—Dr. Levinthal, speaker—Mar. 29th and 30th.

Concluding Days of Passover—Dr. Levinthal and Rabbi Mordecai H. Lewittes, speakers—April 4th and 5th.

Special Memorial Services for the late President Franklin D. Roosevelt—April 14th.

Shevuoth Services—followed by Consecration Services—May 18th.

Shevuoth Services—2nd Day—Dr. Louis I. Newman, Rabbi of Congregation Rodeph Shalom of New York, Cantor Tucker officiated on both days.

Special V-E Day Services—Rabbi Levinthal, speaker—Cantor Tucker officiated—May 8th.

Special Baccalaureate Sermon for all Center Graduates—Dr. Levinthal—June 2nd.

Rosh Hashonah Services—Dr. Levinthal, speaker—"And It Was After the Plague"—Sept. 8th. Cantor William Sauler officiated throughout the holidays.

Second Day of Rosh Hashonah—Dr. Levinthal on "How A New World Must Be Built"—Sept. 9th.

Rosh Hashonah Services in the Auditorium—Rev. Max Hoeflich, officiating.

Kol Nidre Services—Dr. Levinthal on "The World's Challenge to Religion"—Sept. 16th.

Yom Kippur Services—Dr. Levinthal on "What of the Future of Judaism in America"—Sept. 17th.

Yom Kippur Services in the Auditorium, Rev. Max Hoeflich, officiating.

Succoth Services—Dr. Levinthal, speaker—Sept. 22nd. Rabbi Mordecai H. Lewittes, speaker—Sept. 23rd.

Concluding Succoth Services—Sept. 29th and 30th.

MONDAY NIGHT FORUMS

Pierre Van Paassen—"The Strange Attitude of America and Britain Toward the Jewish Commonwealth"—Jan. 8th.

Stanley Ross—"The Truth About the Argentine—United States Situation"—Jan. 15th.

Dorothy Fuldheim—"World Affairs from the American Viewpoint"—Jan. 22nd.

Alexander Uhl—"Eye Witness Reports from the Western Fronts"—Jan. 29th.

Symposium—"What Shall Be the Policy of the Allies in Liberated Countries"—Dean Alfange, Dr. Herman Finer, Miss Rose Maurer—Feb. 5th.

Symposium—"Universal Military Training After the War"—Hon. Emanuel Celler, Maj. Paul C. Raborg—Feb. 19th.

Lisa Sergio—"The Big Three and the Peace"—Feb. 26th.

Arthur Garfield Hays—"Does This War and the Ensuing Peace Threaten Personal Freedom"—Mar. 5th.

Dorothy Thompson—"Our World Today"—Oct. 29th.

Samuel L. M. Barlow—"Argentina and Inter-American Relations"—Nov. 12th.

Symposium—"Can the 'Big Three' Maintain Permanent Peace"—Eleanor Wilson McAdoo, Sir Norman Angell, Capt. Sergei Kournakoff—Nov. 26th.

Dorothy Fuldheim—"Washington, Moscow and the World Between"—Dec. 10th.

ROUND TABLE DISCUSSION GROUPS

Discussion of Henry A. Wallace's "Sixty Million Jobs"—Harry Cooper, Max Herzfeld, Samuel L. Hoffman and Harry Blickstein—Nov. 5th.

Discussion of "Universal Military Training"—Col. Hyman I. Teperson, Dr. Irving L. Cohen, Harry Cooper—Dec. 3rd.

YIDDISH LECTURES AND ENTERTAINMENT

An Evening of Yiddish Humor, Song and Poetry—arranged in honor of Jacob Marinoff—Feb. 12th.

Concert of Jewish Music—Hazomir Choral Society, Zavel Zilberstein, Leader—Cantor William Sauler, Soloist—Nov. 19th.

VISITING CANTORS

The following visiting Cantors officiated at Sabbath services during Cantor Rubin Tucker's leave of absence:

Cantor Isidor Savitt—Jan. 6th.
Rev. Leibel Treiner—Jan. 27th.
Rev. Berele Chagy—Feb. 3rd.
Cantor Saul Kirschenbaum—Feb. 10th.
Cantor Irving Rogoff—Feb. 17th.
Cantor Boris Schiffman—Feb. 24th.
Rev. David M. Brodsky—March 3rd.
Cantor Edgar Mills—April 14th.
Cantor William Sauler—May 5th.

LECTURE COURSES

"Marriage and Family Planning in the Post-War World"

"Will Inter-marriage Increase After the War"—Dr. Sidney E. Goldstein; "Psychological Problems of Children During War Time"—Dr. Marvin L. Blumberg—Mar. 12th.

"The Problems of Adolescent Girls"—Prof. Beatrice Konheim; "The Returning Soldier and His Family"—Chaplain Solomon Cherniak—Mar. 19th.

"Juvenile Delinquency in the Post-War World"—Dr. Jacob A. Goldberg; "The Problems of Youth in War Time"—Rabbi Edward Klein—Mar. 26th.

SISTERHOOD ACTIVITIES

Jan. 10th—Installation of Officers—Social and Musical Program.

Feb. 5th—Monthly Meeting—Discussion of current plays by Mrs. Helen G. Metzler—Review of course on Jewish History and Religion taught at the Center given by Mrs. A. H. Zirn.

Mar. 6th—Sisterhood participation in "Home Day" at the Hotel St. George.

Mar. 12th—Monthly Meeting—Dramatization of several original scripts by Florence Schall—Musical program by Lucille Blackton, Concert Singer.

Apr. 9th—Monthly Meeting—Analysis of book "Germany's Stepchildren" by Mrs. Naomi Finkelstein.

Apr. 24th—Dedication of plaque to Sisterhood by Brooklyn Hebrew Home and Hospital for Aged at Home Building.

Apr. 25th—Theatre Party—"Firebrand of Florence" at the Alvin Theatre.

May 2nd—Sisterhood participation in "Jewish Day for the Blind" at the St. George Hotel.

May 14th—Monthly Meeting—Mother's Day program—Mrs. Ethel

Elfenbein, Concert Pianist—Dramatic presentations by Sonny Dressner—Mother-Daughter Tribute by Mrs. Morton Klinghoffer.

Oct. 8th—Monthly Meeting—Miss Sylvia Rosenberg, Violinist, accompanied by Miss Irene Rosenberg at the piano.

Oct. 24th—Mother-Daughter Victory Luncheon.

Nov. 12th—Monthly Meeting—Miss Selma Burnett Snyder, Dramatist, in "Memoirs of My People."

Dec. 10th—Monthly Meeting—Nomination and Election of officers—Concert by Edythe Heller, Lyric Soprano, accompanied by Lilyan Drucker at the piano.

YOUNG FOLKS LEAGUE

Meeting—Piano Recital by Miss Anita Weinberg—Social Hour and Dancing—Jan. 23rd.

Meeting—Movie Short "Meet the Army" shown by the Roosevelt WAC Group—Social Hour and Dancing—Feb. 20th.

Meeting—Quiz Contest—Social Hour and Dancing—Mar. 20th.

Passover Dance and Party—April 1st.

Meeting—Social Hour and Dancing—April 10th.

Meeting—Panel Discussion—"The Problems Confronting the San Francisco Conference"—Louis J. Gribetz and Hon. Wm. I. Siegel, Speakers. Social—Apr. 24th.

Meeting—Social Hour and Dancing—May 8th.

Meeting—Latin-American Dances by Olga and Pedro—Social Hour—May 22nd.

Decoration Day Party—May 29th.
First Roof Dance of Spring Season—June 5th.

Roof Dance—July 3rd.

Roof Dance—July 24th.

Yom Kippur Night Dance—Sept. 17th.

Meeting—Formulation of plans for new season—Social Hour and Dancing—Oct. 9th.

Meeting—Quiz Contest—Social Hour and Dancing—Oct. 23rd.

Dramatic Group—First Meeting—Nov. 1st—meetings every Thursday night.

Cocktail Party—Election Returns—Social Hour and Dancing—Nov. 6th.

Chanukah Party—Social Hour and Dancing—Dec. 4th.

Meeting—Program of Entertainment and Social Hour—Dec. 18th.

PHYSICAL TRAINING COMMITTEE

Basketball Games at the Center Court

B.J.C. vs. United States Marines—Dec. 23rd.

B.J.C. vs. Workman's Circle—Dec. 30th.

JUNIOR ACTIVITIES

Discussion and Open Forum on Anti-Semitism—Inta League Boys and Girls—Jan. 13th.

Participation in gymnasium program—Vivalets and Candle-Lites—Jan. 13th.

Quiz Program—Inta League Boys and Girls—Jan. 20th.

Moving Picture Party—Vivalets and Candle-Lites—Jan. 20th.

Discussion on "Should We Have Compulsory Military Training After the War"—Tzofim—Jan. 20th.

Discussion on "Holidays"—Maccabees—Jan. 20th.

Rachel Judeans—New club for girls from 9 to 11—Organized Jan. 21st.

Joint Chamisha O'ser B'shvat celebration of all Junior Clubs—Jan. 27th.

Annual Purim Carnival—all Junior Clubs—March 3rd.

Trip to Planetarium—Rachel Judeans—March 4th.

Impressive Memorial Service for the late President Franklin D. Roosevelt—Inta League Clubs—April 14th.

Bazaar to raise funds for United Jewish Appeal—Inta League Boys and Girls—April 28th.

Lag B'Omer Athletic Meet—Tzofim, Maccabees and Shomrim—May 5th.

Movies dedicated to 7th War Bond Drive—Inta League—May 5th.

Closing Party—Candle-Lites—May 19th.

Closing Party—Vivalets—May 26th.

Junior League reorganized—First meeting December 6th.

Trip to N.B.C. Studios—Rachel Judean Girls Club—Dec. 9th.

CENTER CLUBS

YOUNG FOLKS' LEAGUE—Unmarried Center members as well as children of members, males over 21 years and females over 18 years.

MASADA CHAPTER—Young men and women of college age. Zionist and social program. Meets weekly.

JUNIOR LEAGUE—Boys 17-20. Girls 16-19. Meets every Thursday night. Chas. Rubenstein, Leader.

INTA-LEAGUE BOYS—Boys in junior and senior years of high school. Cultural athletic and social program. Meets every Saturday night. Arthur Safier, Leader.

INTA-LEAGUE GIRLS—Girls in high school. Cultural and social program. Meets every Saturday night. Rita Safier, Leader.

A.Z.A.—Boys 14 to 21. Social and Jewish program. Meets Sunday evenings.

SHOMRIM—Boys in the first two years of high school. Young Judean and athletic activities. Meets every Saturday night. Jacob Grumet, Leader.

VIVALETS—Girls in the upper grades. Young Judean and social program. Meets every Saturday night. Miriam Zahl, Leader.

TZOZIM AND MACCABEES—Boys in elementary school. Young Judean and athletic program. Meets every Saturday night. Max Cohen, Leader.

CANDLE-LITES—Girls up to 11. Games, Arts and Crafts. Meets every Saturday night. Jean Mehler, Leader.

RACHEL JUDEANS—Girls in middle grades of elementary school. Muriel Goldberg, Leader.

Boy Scout and Girl Scout Troops.
Junior Club Supervisor—Leo Shpall.
Senior Club Supervisor—Irvin Rubin.
Center Clubs are open to the children of Center members and to the students of Center schools. The clubs are guided by expert leaders under the supervision of Rabbi Mordecai H. Lewittes.

MEMBERSHIP SOCIAL ACTIVITIES

Annual Meeting—Election and Installation—Entertainment by Miss Selma Kaye—Jan. 25th.

Membership Social—Joe Martin—Carlton King and Company—Feb. 21st.

Membership Social—Naomi Aleh-Leaf—Miss Gloria Perkins—Apr. 1st.

Membership Social—Cantor Tucker—Johnny Burke—Perele Feig—May 23rd.

Membership Social—Samuel Levenson, Jewish Humorist, and Frank Borden, Singer—Sept. 27th.

Membership Social—Paul Benson, and Ross McLean, Baritone—Oct. 25th.

Election Night Card and Mah Jongg Party—Election Returns—Nov. 6th.

Membership Social—Sarah Osnath

Halevi and Cantor William Sauler in a Chanukah program—Dec. 5th.

New Year's Eve Victory Dinner and Dance—Dec. 31st.

RECORD OF BAR MITZVAHS

Richard Eli Klein, son of Mrs. Beatrice N. Klein—Jan. 6th.

Stewart Fay, son of Mr. and Mrs. Charles Fay—Jan. 20th.

Herbert Schulman, son of Mr. and Mrs. Samuel Schulman—Feb. 17th.

H. Willard Zeitz, son of Mr. and Mrs. Harry Zeitz—Mar. 17th.

Jay E. Wagner, son of Mr. and Mrs. Murray E. Wagner—Mar. 24th.

Lawrence Rothman, son of Mr. and Mrs. Max Rothman—Apr. 7th.

Thomas Kraner, son of Mr. and Mrs. Ira Kraner—Apr. 28th.

Leo Joshua Skir, son of Dr. and Mrs. Isaac Skir—Apr. 28th.

Edmund Wolk, son of Mr. and Mrs. Frank Wolk—May 7th.

Daniel Tatkon, son of Mr. and Mrs. Herman Tatkon—May 12th.

Martin Marks, son of Mr. and Mrs. Clarence Marks—May 12th.

Joseph Buchman, son of Mrs. Fanny Buchman—May 26th.

Samuel Weinstein, son of Mr. and Mrs. Abraham Weinstein—June 2nd.

Allen and Martin Wesley, twin sons of Dr. and Mrs. Harry B. Wesley—June 9th.

Donald H. Forst, son of Mr. and Mrs. Emanuel H. Forst—June 16th.

Donald Fabricant, son of Mr. and Mrs. Philip Fabricant—June 16th.

Donald Swirnow, son of Mr. and Mrs. Irving Swirnow—June 23rd.

Carl Silverman, son of Mr. and Mrs. Samuel Silverman—June 30th.

Edward Goldfarb, son of Mr. and Mrs. Bernard Goldfarb—June 30th.

Robert Rubin, son of Mr. Harry Rubin—Oct. 6th.

Theodore R. Lerner, son of Dr. and Mrs. Meyer Lerner—Oct. 13th.

Burton Garber, son of Dr. and Mrs. Louis N. Garber—Oct. 20th.

Gerald A. Kaiser, son of Dr. and Mrs. Harry Kaiser—Nov. 17th.

Richard Lloyd Chalkin, son of Mr. and Mrs. Irving Chalkin—Nov. 24th.

Stewart Jay Silver, son of Mr. and Mrs. Irving Silver—Dec. 1st.

Herman Norman Fishman, son of Mr. and Mrs. David M. Fishman—Dec. 1st.

Robert J. Samuels, son of Mr. and Mrs. Louis H. Samuels—Dec. 22nd.

Lawrence Marvel, son of Mr. and Mrs. Moe Marvel—Dec. 29th.

Stephen R. Sharkey, son of Mr. and Mrs. Alexander Sharkey—Dec. 29th.

CENTER ACADEMY EVENTS FOR 1945

Jan. 8th—Child Guidance group under direction of Mrs. Sophia Soskin—first meeting of the year on January 8, 1945.

Jan. 17th—P.T.A. Meeting—Miss Irene Bush, speaker; topic, "The Aims and Philosophy of the Hebrew Department."

Feb. 14th—General Meeting of the P.T.A.

Mar. 25th—Opening of the Second Annual Exhibition of Children's Art Work in the Education Hall of the American Museum. Center Academy art work on exhibit.

Mar. 12th—Center Academy parents open campaign for United Jewish Appeal.

Mar. 23rd—Children conduct "Seder".

Apr. 16th—Sixth Grade sponsors clothing campaign for UNRRA.

Apr. 27th—Seventh Grade holds bazaar for Red Cross.

May 2nd—P.T.A. Meeting.

June 13th—Graduation.

Sept. 24th—Opening date of Center Academy for new school year.

Oct. 24th—Meeting of Kindergarten and First Grade parents.

Oct. 31st—Meeting of Grade 4 and 6 parents.

Nov. 1st—Opening date for visiting in Center Academy.

Nov. 7th—Meeting of Grade 2 and 3 parents.

Nov. 13th—Meeting of Grade 7 and 8 parents.

Nov. 14th—P.T.A. meeting welcoming new parents. Mrs. Sophia Soskin and Miss Irene Bush speak on the philosophy and goals of the school.

Nov. 14th—Fourth Grade Bond-adiers open Victory Loan Bond Drive.

Dec. 7th—Center Academy opens campaign for musical instruments for Palestine.

Dec. 14th—Center Academy opens campaign for Building Fund Drive.

HEBREW AND SUNDAY SCHOOL ACTIVITIES

Jan. 18th—P.T.A. Meeting—Rabbi Mordecai H. Lewittes, speaker.

Jan. 28th—Hamishaasav B'shvat entertainment.

Jan. 29th—Distribution of fruits for Hamishaasav B'shvat.

Feb. 22nd—City-wide assembly at Hunter College in which delegates of Hebrew school took part.

Feb. 25th—Purim entertainment. Palestinian motion pictures shown by Mr. Edelheit.

Feb. 26th—Reading of the Megillah for students of both schools.

Mar. 3rd—Club carnival.

Mar. 8th—P.T.A. Meeting—Palestinian pictures shown by Mr. Edelheit.

Mar. 21st—Model Seder.

Apr. 15th—Roosevelt Memorial Assembly.

Apr. 19th—P.T.A. Meeting—Mr. Leo Shpall, speaker.

Apr. 29th—Lag B'Omer outing at Prospect Park for Sunday School.

May 5th—Lag B'Omer outing at Prospect Park for Hebrew School.

May 6th—V. E. Day Assembly.

June 10th—Sunday School Graduation.

June 17th—Hebrew School Graduation.

June 27th—Closing of Hebrew School.

Sept. 4th and 5th—Reopening of Hebrew School.

Sept. 29th—Simcoth Torah procession for students of both schools.

Nov. 18th—J.N.F. Drive—\$360. collected.

Dec. 9th—Hadassah Child Welfare Drive—\$52.50 collected.

Dec. 10th—P.T.A. Meeting—Miss Frieda Weitzman, anthropologist, speaker.

INSTITUTE OF JEWISH STUDIES FOR ADULTS

Hebrew A—Every Thursday at 8 P.M., Mrs. Jean Serbin-Beder, Instructor.

Hebrew B—Every Thursday at 8 P.M., Miss Betty Ungar, Instructor.

Hebrew C—Every Thursday at 8 P.M., Miss Ethel Barbanel, Instructor.

Hebrew D—Every Thursday at 8 P.M., Miss Lillie Rubee, Instructor.

Yiddish—Every Thursday at 7 P.M., Mr. Samuel Edelheit, Instructor.

Jewish History—Every Tuesday at 8 P.M., Mr. Leo Shpall, Instructor.

Religion and Customs—Every Thursday at 9 P.M., Mr. Leo Shpall, Instructor.

Talmud A—Every Tuesday at 9 P.M., Dr. Michael Higger, Instructor.

Talmud B—Every Tuesday at 8 P.M., Dr. Michael Higger, Instructor.

Special Day Classes Jewish History and Religion—Every Wednesday at 10 and 11 A.M., Dr. Alexander Burnstein, Instructor.

HEBREW EDUCATION COMMITTEE

(a) JUNIOR CONGREGATION

The children of the Hebrew School meet every Saturday morning and during holidays in the Beth Hamedrash. Sermons are delivered by the members of the Hebrew School Faculty and guest speakers. High Holy Day services for the Junior Congregation were held during the Rosh Hashonah and Yom Kippur services.

(b) THREE-DAY WEEK HEBREW SCHOOL

Meets weekdays from 4 to 6 P.M., Sundays at 9:45 and 11:30 A.M.

(c) RELIGIOUS SCHOOL

Meets every Sunday morning throughout the season from 10 A.M. to 12 M. For students in the upper three grades (6, 7 and 8), there is an additional session during the week for Hebrew studies.

(d) CONSECRATION GROUP OF GIRLS

Every Sunday morning at 10 A.M. to 12 M.

(e) POST BAR-MITZVAH FELLOWSHIP

This group of boys meets every Sun-

day morning at 10 A.M. to 12 M. Once a month at Rosh Hodesh, they partake of a breakfast at the Center given them by the Sisterhood.

(f) POST-CONSECRATION GROUP Girls Group, meets monthly.

Hebrew School Faculty

Rabbi Israel H. Levinthal, Director; Rabbi Mordecai H. Lewittes, Principal; Samuel Edelheit, Leo Shpall, Mrs. Jean Serbin-Beder, Miss Lillie Rubee, Miss Betty Ungar, Miss Ethel Barbanel, Murry Gabel, Julius Grossman, Music Instructor; Mrs. E. N. Rabinowitz, Registrar.

Religious School Faculty

Jacob Grumet, Irvin Rubin, Louis Shushuk, Muriel Goldberg, Lila Marcus, Gloria Shapiro, Laura Sorscher, Marilyn Sorscher, Laura Vidars, Ella Weiss, Miriam Zahl, Gladys Levine Rosen.

Saturday Afternoon Class

Meets every Saturday afternoon throughout the season. Mr. Samuel Edelheit, Speaker.

Classes in Talmud and Mishnayith

Class in Talmud meets Saturday afternoon throughout the year.

Class in Mishnayith meets on Sunday mornings. Mr. Jacob S. Doner, Instructor.

In Memoriam

It is with deep regret that we announce the passing of our member

Mrs. Louis J. Orlaff

of 1293 East 48th Street on January 29, 1946.

The Brooklyn Jewish Center extends its most heartfelt expressions of sympathy and condolence to the bereaved family.

BASKETBALL GAME

This Sunday Evening, Feb. 24th

Brooklyn Jewish Center

vs.

8th Avenue Temple

Preliminary Game at 8 o'clock

—Admission—

Center members — 50¢

Non-members — 75¢

MEMBERSHIP SOCIAL MEETING

Wednesday Eve., Feb. 27th
at 8:30 o'clock

Following the business of the evening there will be a program of entertainment in keeping with "Jewish Music Week" which will be observed throughout the country from February 24th to March 3rd.

PROGRAM

*The HEBREW ARTS CHORUS and
DANCE GROUP*

*will appear in a
program of
Palestinian Songs*

Officers, Members of the Board of Trustees and Governing Board of the Brooklyn Jewish Center for 1946

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MAX HERZFELD	First Vice-President
HYMAN AARON	Second Vice-President
MAURICE BERNHARDT	Secretary
DAVID GOODSTEIN	Treasurer

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Rutstein, Jacob

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Zirn, Abr. H.
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SUSTAINING MEMBERSHIP FOR 1945

The following is a list of the 1945 sustaining members of the Brooklyn Jewish Center. We are thankful to them for their fine spirit of cooperation and loyalty in voluntarily paying the higher rate of membership.

Aaron, Hyman
Bernard, Mrs. Louis W.
Cohen, Julius
Blowsky, Samuel M.

Goell, Mark J.
Goodstein, William
Jablow, George
Katz, Samuel

Kline, Benjamin J.
Kronish, Fred
Lurie, Leib
Rutstein, Jacob

Salwen, Nathan
Shapiro, Abraham
Steingut, Hon. Irwin

THE HAGGADAH IN MODERN LITERATURE

[Continued from page 11]

God's compassion. The poem about his learned long editorials for the New Orleans *Times Democrat* in the early eighties was one called "A Peep Between the Leaves of the Talmud" (collected by the present writer in *Occidental Gleanings*, 1925, Vol. II) in which he gives some examples of the Haggadah, including the story about the lion whose roar battered down the walls of Rome. Hearn, who in spite of the fact that he was partial to Indian folk-lore, makes this significant comment: "Between the storytellers of Sanscrit and Hebrew literature, one feels inclined to give the palm of imaginative genius to those Rabbonim who created cows to be killed and eaten when they are hungry, or by the utterances of a Kabbalistic phrase caused barren fields to teem with the most luscious of ripe vegetables."

The last writer we shall deal with is Lafcadio Hearn. In his first original book, "Stray Leaves from Strange Literature," he has a section called "Traditions Retold from the Talmud," which contains the following tales: "A Legend of Rabba," "The Mockers," "Esther's Choice," "The Dispute in the Halacha," "Rabbi Yochanan ben Zachai," and "A Tradition of Titus." Hearn knew no Hebrew, but he had the early volumes of the *Jerushalmi Talmud* in French (which in the eighties were being translated by Moses Schwab), Rev. L. P. Hershon's "A Talmudic Miscellany," and other sources. He refers familiarly to the various tractates of the Talmud as well as the Midrash. Sometimes he errs, as when in his story Rabbi Yochanan ben Zachai, he says that Hillel the Great gathered together the Sedarim of the Talmud and that Yochanan ben Zachai was deeply learned in the *Gemara*. Yet he catches the spirit of the old rabbis in his fine prose, and has shown good judgment in the matter of selection. In "The Mockers" he tells the story from the tractate Sabbath of Rabbi Yochanan ben Zachai in the cave with his three companions. In the Esther story is the familiar tale of the wife who was to be sent away by her husband with the provision that she might take what was most valuable to her of all his possessions, and took him as he was asleep.

Hearn was interested in Jewish lore as he was in the lore of all peoples. Among

his learned long editorials for the New Orleans *Times Democrat* in the early eighties was one called "A Peep Between the Leaves of the Talmud" (collected by the present writer in *Occidental Gleanings*, 1925, Vol. II) in which he gives some examples of the Haggadah, including the story about the lion whose roar battered down the walls of Rome. Hearn, who in spite of the fact that he was partial to Indian folk-lore, makes this significant comment: "Between the storytellers of Sanscrit and Hebrew literature, one feels inclined to give the palm of imaginative genius to those Rabbonim who created cows to be killed and eaten when they are hungry, or by the utterances of a Kabbalistic phrase caused barren fields to teem with the most luscious of ripe vegetables."

We see thus that Hagaddah has an interest not only for Jews but all peoples. In short, it belongs to the field of comparative folk-lore, and Joseph Jacobs, an authority on folk-lore and one of the editors of the *Jewish Encyclopedia*, recognized this. It is not so much a department of Jewish religion as a segment of legendary lore common to all humanity. The same principles were at work in its growth as in that of fairy tales and tales of heroes of other nations. The wish fulfillment idea is there, the Cinderella motive whereby the dream of every girl servant to be a princess becomes a reality. Israel created a happy world of its own to compensate it for its sorrows. True, there are features here absent which are found in other lore; there is, of course, nothing savoring of Christian legend. Naturally, there is no such story like the legend of the Holy Grail. Warriors are conspicuously absent except Joshua, David and Samson. These Hebrew tales were not nature myths, nor solar myths. In them the now discredited theory of Max Muller about the nature origin of mythology finds no support.

The fact that a number of Hebrew tales were incorporated in the "Arabian Nights" shows that Oriental peoples were indebted to the Jews, who, in spite of their own borrowings, developed much indigenous autochthonous material. While the Rip Van Winkle motive in stories like that of the many years sleep of Rabbi Honi was copied from other

sources, tales like those about God's offer of the Torah to other people who rejected it, could have had only a Jewish origin.

SYNAGOGUE ATTENDANCE

[Continued from page 8]

cation to Synagogue attendance and social union of family and friends, has tended to debase the life of some of our people in this country and to weaken the very foundation of their Jewish heritage.

Attendance on the Sabbath at the Synagogue becomes the means of communion between man and God and the method of maintaining the religious community of Israel. A Jew who fails to attend Synagogue services at least weekly deprives himself of the chief source of inspiration, and contributes to the defamation of the good name of his people. A Jewish family which does not cultivate the habit of Synagogue attendance, denies its children much of their sense of fellowship with Israel, defrauds them of the ability to pray, and exposes the Jew to the contempt of his Christian neighbors.

In addressing this appeal to the Jews of our country, we ask them to bear in mind that America is largely a church-minded country. Americans are conscious of the religious roots of their democratic institutions. They foster and cherish numerous houses of worship, and view with suspicion any group which lives without religious observance and practices of worship. It is the foremost duty of each Jew in America to work for the restoration and recovery of the spirit of our people. Each one of us should set aside a few hours on the Sabbath for Synagogue attendance. Each one of us should encourage and exhort our friends to cultivate the habit of Sabbath attendance at the Synagogue. Each one of us should bring our family, neighbors and friends to the House of God, and refuse to accept invitations to secular social or recreational activities on the Sabbath.

However far we Jews may have wandered, the Synagogue is the home that gathers us back to the fold. Whatever land we may have come from, we are welcome in "the tents of Jacob and the dwelling places of Israel."

The call of our age is to cherish this palladium of Judaism.

WHERE DO THE EUROPEAN JEWS WANT TO GO?

[Continued from page 6]

Franz Werfel, and a plaque was dedicated to the memory of Gustav Mahler, yet the few Jews who survived in Vienna or who are returning to the city from concentration camps did not get back their property. The Chancellor, head of the People's Party (formerly the Christian Social Party, an anti-Semitic body), promised energetic action in behalf of the Jews, but nothing was done, and one third of the community must be supported by the Israelitische Kultusgemeinde, Joint Distribution Committee and UNRRA.

The greatest problem constitutes the so-called "Displaced Persons," of whom up to 150,000 are Jews. Many are Polish Jews who refuse to go back to a country where not even their lives would be safe. The majority want to go to Palestine. Typical is the last-minute appeal, sent by "liberated" Jews in Bavarian camps to the United Nations: "Give us a chance to live, give us the right to live, give us Palestine—and if not, restore the crematoriums and gas chambers and exterminate us in the name of democratic justice!"

Do all these facts indicate that the Jews have no future in liberated Europe? Was David Ben Gurion, chairman of the Jewish Agency for Palestine, right when he asserted, sternly, that "there is only one logical conclusion, namely, the speedy, full transfer of the Jews from Europe to Palestine"?

Yet, even if a miracle should happen and Great Britain suddenly lifted all restrictions upon immigration into Palestine, many of the Jews of the Western and Nordic countries would rather share the plight of post-war reconstruction with their Christian fellow-citizens than go to Palestine. Actually, quite a few Jews intend to leave Palestine. They had come to Palestine, not as Zionists, but as refugees. Many are Czechoslovakian Jews, of whom large numbers have already registered for repatriation. The Zionists call them, contemptuously, "misvidists"—suit-case men, from the Hebrew word "misvada," a suit-case. The fact that many Jews in Europe are enthusiastic patriots who wish to share their country's misery, does not invalidate the doctrine of Zionism at all. Herzl—in contrast to some Zionist diarchs—never expected all Jews to go to Palestine. A Jewish Com-

monwealth in Palestine would be necessary even if all anti-Semitism would disappear in Europe. For not anti-Semitism, but the preservation of Jewish values is its *raison d'être*.

For the time being, there is no "danger" that anti-Semitism would vanish quickly in a Europe poisoned for years by the incessant Nazi propaganda. In any event, there is the problem of the "D.P.'s" which required a quick solution. In one camp, a returned chaplain reported, eight men were expected to share one loaf of rye bread a day—sour and stale bread. Another chaplain, who had visited many camps in Germany, and talked with many of their inmates, reported that "if asked what their plans for the future were, their reply would run approximately like this: 99.5% of the Jews originating from Poland have the definite and unchangeable desire to go to Palestine. About one-half of the Jews of Hungary, Roumania and Slovakia want to return home, while the other half want to go to Palestine. About two-thirds of the Jews coming from Western countries want to return to them, and only one-third plan to go to Palestine directly."

Let us respect the wishes of our brethren in Europe, let us not enforce our political philosophy upon them. It is as dangerous to talk of an "exodus from Europe" as it is to anticipate a return to the status quo ante. 1946 is not 1932. In some parts of Europe there may be a renaissance of Jewish life, after the wounds of the war have healed, in France, for instance. Strangely, even in Poland, rabbinical seminaries have been opened and Yiddish papers published, despite the insecurity of life, and even in Germany some Jewish students are now attending the universities—the Jewish students after a lapse of nearly twelve years. Life is stronger than theories!

True, the cores of Jewish life are no longer in central or east-central Europe—they have shifted permanently to the United States and to Palestine, even though the Jews in the Soviet Union will have to play their part in the future development. But there is one gleam of light in the darkness of present-day Europe: the thought that even Hitler and

his henchmen were unable to make Europe "judenrein," cleansed of Jews, as they would say in their brutal language. There was a time—in the middle of the seventeenth century—when world Jewry was reduced to little more than a million and a half. But it recovered, and by 1933 there were more than sixteen million Jews scattered all over the globe. Hitler did not succeed where Pharaoh, Torquemada, Chemelnitzki and Pobedonostzev failed. Isaiah's prophecy, claiming the immortality of Israel, again proved to be right.

"As a teil tree, and as an oak, whose substance is in them, when they cast their leaves: so the holy seed shall be the substance thereof."

HONOR ROLL

The following is a list of promotions in rank of children and grandchildren of Center members serving in the Armed Forces:

Brodie, Berton M., Cpl.
Feinberg, Martin Howard, Cpl.
Frieman, Edward Allen, Ensign
Goldberg, Alvin, Cpl.
Goldsmith, Donald, Capt.
Greenberg, Herbert, T/Sgt.
Horwitz, Brewster, 1st Lt.
Kuperstein, David, Major
Liberman, Alfred L., Sgt.
Miron, Herbert, Capt.
Robbins, Joseph C., Lt. Col.
Rothman, Herbert B., QM 2/c
Samuelson, David, T/Sgt.
Schiff, Mortimer, S 1/c
Schnell, Fred, Ensign
Trotzky, Jerry, Sgt.

Sisterhood Executive Board Meeting

THE next meeting of the Executive Board of the Sisterhood of the Brooklyn Jewish Center will be held on Monday afternoon, February 25th at 1:30 o'clock. All members of the Board are urged to attend.

Joint Distribution Rally

THE Sisterhood is invited to attend a Joint Distribution Rally which will be held at Union Temple, February 28th at 1:30 o'clock. All the members of the Sisterhood are invited to attend and to bring a can of food with them.

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